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The Christian Century

PUBLISHED WEEKLY

Palestine's Christian Remnant
By Francis J. Bloodgood

America for Christ
An Editorial

Behind the Vatican Mission
By James Robert Gray

Inside My Neighbor's World
By Francis J. McConnell

October 19, 1949

In This Issue

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has spent two periods in Palestine as a student of archeology and later as chaplain to the Anglican Bishop of Jerusalem. At present he is in charge of student work at the University of Wisconsin for the Protestant Episcopal Church. He is seeking to raise funds for the continuation of Christian schools in the Holy Land.

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Publisher's Note

The entire Protestant ministry of the United States is being asked, in letters now in the mails, to assist us in determining the twelve most successful churches in America. Studies of these churches are to appear in The Christian Century each month in 1950. Selections are already beginning to reach the office of this paper in large numbers. If you know of any Protestant minister who has been unintentionally overlooked in this mailing, please send his name, address and denominational connection to The Publisher, The Christian Century, 407 S. Dearborn St., Chicago 5, Ill.

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The Christian Century

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Coming Events

Sept. 15-Nov. 24. Church World Service Nationwide Clothing Drive.
Oct. 17-24. United Nations Week.
Oct. 18-19. Protestant Child Welfare Conference, Columbus, Ohio.
Oct. 19. Lutheran One-Day Seminar, Houston, Tex.
Oct. 19. Andover Newton Theological School Annual Fall Convocation, Newton Centre, Mass.; Amos N. Wilder, Albert E. Day, speakers.
Oct. 19-20. American Mission to Lepers 42nd National Convention, Park Street Church, Boston.
Oct. 20. Lutheran One-Day Seminar, Dallas.
Oct. 23. World Order Sunday.
Oct. 23. Chicago Sunday Evening Club; Harold A. Bosley, speaker.
Oct. 23. Ford Hall Forum, Boston; Harry A. and Bonaro W. Overstreet, speakers.
Oct. 24. United Nations Day.
Oct. 25-26. Conference on the Church and the Jewish People (American Committee on the Christian Approach to the Jews), New York city.
Oct. 25-30. Disciples of Christ International Convention, Cincinnati.
Oct. 27. Lutheran One-Day Seminar, Regina, Sask.
Oct. 28. Lutheran One-Day Seminar, Saskatoon, Sask.
Oct. 28-30. American Federation of Lutheran Brotherhoods 12th Biennial Convention, Fargo, N. D., Moorhead, Minn.
Oct. 30. Reformation Day.
Oct. 30. Ford Hall Forum, Boston; Murray Banks, speaker.
Oct. 30. Chicago Sunday Evening Club; Congressman Brooks Hays, speaker.
Oct. 30. Lutheran One-Day Seminar, Edmonton, Alta.
Oct. 30. Salem, Mass., Council of Churches Ecumenical Service; Allan Knight Chalmers, speaker.
Nov. 3-5. Third National Conference on Intergroup Relations, Chicago.
Nov. 4. World Community Day (United Council of Church Women); theme: "Peace Is Possible."
Nov. 8. Chicago Institute for Religious and Social Studies; theme: "Religious Liberty"; Paul Lehmann, Frank O'Malley, Leo Strauss, speakers.
Nov. 13. Men and Missions Sunday.
Nov. 13. Northern Baptist-Disciples of Christ Pulpit Exchange Day.
Nov. 15. Chicago Institute for Religious and Social Studies; Solomon Grayzel, James H. Nichols, Heinrich Rommen, speakers.
Nov. 15. New York Institute for Religious and Social Studies; themes: "Spiritual, Problems in Contemporary Literature," "Toward the Social and Cultural Anatomy of New York," "American Spiritual Autobiographies"; Adolf A. Berle, Jr., Edward Corsi, George Kernodle, speakers.
Nov. 15-16. Evangelical and Reformed Women's Guild Quadrennial Meeting, Cleveland.
Nov. 16-18. Congregational Christian and Evangelical and Reformed Churchwomen's Fellowship Assembly, Cleveland.
Nov. 18-20. National Woman's Christian Temperance Union Diamond Jubilee Anniversary Observance, Cleveland.
Nov. 18-21. United Stewardship Council Annual Meeting, Pittsburgh.
Nov. 24. Thanksgiving Day.
Nov. 24-Dec. 25. 6th Annual Worldwide Bible Reading Program.
Nov. 29-30. Advisory Council, American Bible Society Meeting, New York city.
Dec. 6. Federal Council of Churches Executive Committee Meeting, Atlanta.
Dec. 11. Universal Bible Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVI CHICAGO, OCTOBER 19, 1949 NUMBER 42

EDITORIAL

DOES the visit to the United States of Jawaharlal Nehru presage a change in our Asiatic policy? It could and it should. Asia has been given to understand that France has our blessings in its absurd effort to settle a revolution in Indo-China by placing its puppet emperor Bao Dai on the throne there. Asia has seen our aid to Generalissimo Chiang continue long after he had lost contact with democratic realities. The entire Orient knows the part American arms played in the hands of the Dutch in Indonesia and it does not understand the efforts we have made in behalf of the independence of that country. Now we have the opportunity to back the kind of democratic leadership in India of which we can be proud and in which the world can have confidence. Mr. Nehru is one of the great men of our century. His part in India's liberation and his skill and courage in piloting his country through its first stormy years of freedom place him in the first rank of modern statesmanship. His visit here gives us the opportunity to demonstrate to the 335 million people of India and to the world that the United States has lost neither the capacity to recognize democracy when it emerges under the conditions prevailing in a populous Asiatic country, nor the willingness to proffer assistance at a time when help can do the greatest good. India is today one of the most crucial testing grounds of free government on the planet. Mr. Nehru and his colleagues must overcome mountainous difficulties and they are pressed by lack of resources and time. American assistance at points where help is needed and wanted may mean the difference between success and failure.

Nehru Visits America

Defense Controversy Alarms Nation

AMERICANS have been profoundly disturbed by the latest outbreak in Washington between the navy and the airforce, or, more properly, between the navy and the department of defense. The American taxpayer was already glum enough at being forced to dig up $15 billion a year for defense. Now he is told by the top men in one of the principal arms of the service that he is being given a gold brick for his money. This in itself would be sufficient to alarm him thoroughly. In addition, however, he sees high-ranking officers acting in such an apparently insubordinate manner that their own civilian chief, the secretary of the navy, calls them "disloyal" and guilty of "faithlessness." But he is told that conditions inside the defense forces have become such that it is only by such insubordination that officers concerned for their country's welfare can get vital facts before the public. And from all the confusion he is developing a fear that the high brass in each service constitutes a group so committed to the interests of its own branch that it will not honestly cooperate in any unified program, no matter what the peril to the nation. Opening testimony in the new investigation showed the churches that they have a special stake in the controversy. Admiral A. W. Radford, commander of the Pacific fleet, told the House armed services committee that the basic reason why the navy opposes the atomic bombing program by long-range bombers which the airforce backs is that it could not win a war, it would be so indiscriminate in its destruction as to constitute an immoral act, and if it succeeded in pulverizing the enemy would leave a world in which no decent peace would be possible. Catholic theologians have been making the same case against the airforce's strategy. (See The Christian Century for September 7.) Protestant theologians have been cautiously approaching the same conclusion. With the top officers of one branch of the armed forces now boldly asserting it, how long can the churches close their eyes to the issue? As long as they remember it is U.S. government policy?

U.N. Seeks New Atomic Control Agreement

ATOMIC disarmament is far from a dead issue in the United Nations. In spite of President Truman's nonsensical insistence that our government is considering no change in policy on this most important of all international questions, our representatives are discussing with other nations the possibility of making a new start toward atomic control. One proposal which is being debated calls for a General Assembly declaration forbidding the use of atomic weapons except in cases where the Security Council decides by a vote of seven of its eleven members, including three of the Big Five, that aggression has been committed. This would eliminate the veto but would doubtless be opposed by the Soviet Union on the ground that it violates the U.N. Charter, which requires Big Five unanimity on all except procedural questions. Another suggestion is that the United States and Russia be asked to sign a standstill pledge, agreeing not to use atomic weapons for a stated time of from six months to two years, during which a general agreement for abolition of such weapons might be worked out. A third proposal was made by the representative of India. It would take the entire

matter out of the hands of the deadlocked Atomic Energy Commission and refer it to the United Nations International Law Commission. While these ideas are being discussed, the Assembly is speculating on what Russia will bring forth in the new proposals on disarmament which Deputy Foreign Minister Jacob A. Malik announced on October 5 would soon be made. All this underscores the determination of the delegates to back Assembly President Carlos P. Romulo's demand that the atomic question "must be faced squarely" at this session. The United States ought to be leading in this reconsideration.

Northwest Cool to Lutheran Union

THREE Lutheran bodies having their headquarters in Minneapolis are reported to favor federation of the eight denominations belonging to the National Lutheran Council, but two of them would probably oppose organic union at this time. According to our Minneapolis correspondent (page 1240), only the Augustana Lutheran Church is now certain to approve the proposal for organic union which will be voted on next year in all of these denominations. The key to the situation is probably held by the large Evangelical Lutheran Church, many of whose members come from Norwegian ancestry. This denomination finds the status quo reassuring, since its membership is growing. This membership is prosperous, since they largely live in rural areas. Their barns are full and their cattle fat, so they can see no reason for change. Mr. Thorkelson's report that "many observers feel that nothing short of a real crisis will bring Lutherans together" is illuminating. If the present situation does not confront them with a "real crisis," what will it take? On a worldwide front, Protestantism suffered catastrophic losses during and since the recent war. In many lands it is still in the position of a minority with its back to the wall. Here in the United States Protestantism is losing its position in the cities, and it certainly has no grounds for self-congratulation concerning its influence in government or industry or its effect in penetrating our secularized culture. A denominational structure which is principally based on the lands of origin of immigrants who came to this country generations ago is incapable of meeting issues of this magnitude. It remains to be seen whether Lutheranism is capable of raising up a leadership which can surmount the limitations of a pattern of thought and organization that has lost its relevance to the needs of our day. If it fails now, there will be no lack of crises to compel it to reconsider.

Clergy Plagued by South African Marriage Law

WHEN South Africa's new mixed marriages law was before parliament, we reported (July 6) that the churches, with the exception of the Dutch Reformed, were fighting it as "unnecessary and unchristian" and feared it would make trouble. It has. The law has been in force for only two months, but has already produced three disputed cases in which Christian clergymen have denied holy wedlock to couples on the ground that one of the partners was not of European blood. Under the new South African law any person performing a wedding ceremony is held responsible to prevent non-Europeans' marrying Europeans—i.e., whites. Pigmentation is the test. Thus a girl from French Mauritius was barred from marriage with a young Boer on the ground that she was too swarthy, although natives of this island have hitherto moved in European circles in South Africa. A minister who solemnizes a mixed marriage becomes liable to a heavy fine. All save the Dutch Reformed clergy thus find themselves tormented in conscience. They do not believe in the law. They did their best to defeat it. But if they are to continue to perform marriages they must observe it. They have neither scientific nor legal guides by which to interpret the law's prohibitions. They are forced to act, therefore, largely on a basis of guesswork. If they guess wrong and perform a marriage later thrown out by the courts, they can be fined. If they refuse to officiate they may, as the Anglican Bishop Fisher of Natal has said, drive the young people involved to immorality. The result is an intolerable dilemma from which there seems to be no escape so long as responsibility for passing on the legality of marriages remains vested in the clergy. If the race policies of the present South African government are to continue in force, then it should be left to the courts or to whatever public authority issues marriage licenses to say what couples may or may not be married. Otherwise, many ministers may feel obliged to refuse to officiate in cases where the racial question is raised. And that would come perilously close to abdicating an important function of the Christian minister.

Russia Establishes an East German State

COMMUNISM has moved rapidly to counterbalance the setting up of a federal state in west Germany by the American, British and French allies. On October 7, without waiting for an election, the German Democratic Republic was proclaimed in Berlin and its parliament and cabinet hastily organized. Elections are promised a year from now, but the Russian intention was evidently to get an eastern state functioning almost simultaneously with the German Federal Republic which has its capital at Bonn. By the withdrawal of all Soviet troops from Berlin, the Russians have given the east German state a better propaganda send-off than the western state was granted. Later, the new eastern government will call for a peace treaty and a common evacuation of all Germany, and the Russians will then be in a position to add to the prestige of their puppet by responding to the call. The new state will, of course, be a police state run on the familiar totalitarian model of all Moscow's satellites. Nevertheless, the twenty points in its manifesto—such as German unity, end of the Ruhr and occupation statutes, withdrawal of occupation forces, ending trade restrictions and dismantling, a single currency, restoring the capital to Berlin —are, as Anne O'Hare McCormick has said, "a campaign platform on which any German could run." Establishment of this east German state will intensify the cold war. It draws a final division between the Communist and free worlds in Europe, and this runs straight across Germany. "It is absolutely certain," writes Barbara Ward, the for-

eign editor of the London *Economist*, in the *New York Times*, "that wherever the line of cleavage passes straight through the heart of a country there is trouble in store." Certainly it increases the chances for the Germans to play off against each other the two power groups whose policy has become an almost naked bidding for German support in preparing for a coming war. Decisions have now been taken which can hardly be reversed; if, as Miss Ward says, the peace of Europe can only be regained when Germany is reunited, then peace is far away. The line which the straining powers have drawn across Germany—and Europe—is not a boundary; it is a battleline.

Libya Assured Its Independence

WITH Great Britain, France, Russia, the United States and Italy telling the United Nations Assembly that they now favor independence for Libya, that former Italian colony seems certain to gain its freedom. The only question for the Assembly to settle is how soon and under what conditions independence is to be granted. The British and French are for a transition period of from three to five years, with liberty being given at the end of that time separately to the three parts of the country—Tripolitania, Cyrenaica and the Fezzan. This, it is thought, would enable France to keep its virtual control over the Fezzan, and thus to protect French North Africa from "dangerous thoughts." It is expected that it would also enable Britain to keep its extensive air bases in Cyrenaica. Russia, formerly for a U.N. trusteeship over all the Italian colonies, is now for immediate Libyan independence. And Italy, having given up hope of getting the colony back, now prefers to see it independent rather than in other hands. Italy, moreover, is ready to back an immediate rather than a delayed grant; even if the United States lines up with France and Britain—as is expected—Italy, the Arab states and a considerable part of Latin America may vote with Russia on this. What disposition will be made of the two other Italian colonies, Eritrea and Italian Somaliland, is still an open question. Probably no decision will be reached at this session of the Assembly. Assurance of independence for Libya, however, whether at once or before 1954, is a notable achievement for the U.N., and shows that body is learning how to bring public opinion to bear effectively on international problems. In the light of this fact perhaps the colonial powers—Britain, France, Belgium and the Netherlands—which announced their intention of demanding that the Assembly kill its special committee on information which has been telling the Trusteeship Council how colonies not under trusteeship are being governed, will change their minds.

Two Catholics Block Federal School Aid

THE LARGEST teachers' organization in America charges that two Roman Catholic legislators are preventing the House of Representatives from even considering federal aid to education at this session. The organization is the National Education Association, and the charge is leveled in its official paper, *NEA News*. This responsible publication declares that Congressman John Lesinski, the Detroit Catholic who is chairman of the House committee on education and labor, "has called only one official meeting [of his committee] in 1949 to consider federal aid to education bills. In blocking committee sessions, Congressman Lesinski has been strongly abetted by Congressman John McCormack, [Dem., Mass.], majority leader." Mr. McCormack is a Roman Catholic from Boston who has been knighted by the pope. Declaring that the House committee on education and labor should be called into official session at once, the *NEA News* rightly affirms: "To deny the committee a fair and full chance to act on this matter is a capricious and arbitrary abuse of power that obstructs both the letter and the spirit of democratic process." The National Education Association does not make charges of this kind lightly. A considerable share of the nation's public school teachers, Roman Catholic as well as Protestant and Jewish, are included in its membership. The fact that it is forced to place responsibility for the stalemate squarely on the shoulders of two Catholic congressmen reveals the gravity of the situation. A great national issue involving the education of millions of children and the democratic competence of the nation is being sidetracked by two men. They are acting in collusion with the Catholic hierarchy and its Washington organization, the National Catholic Welfare Conference. This is intolerable. It must not be permitted to continue. Since the only means of getting around the McCormack-Lesinski roadblock is by a petition signed by enough members of the House, your congressman should be asked to sign and circulate such a petition. Meanwhile public opinion must be made aware of what these two men are doing. If Congress adjourns with the impasse unbroken, they and their church must be held accountable.

Has the Navy Joined the Catholic Church?

WHEN President Truman appointed Francis P. Matthews secretary of the navy the press emphasized his prominence in the lay activities of the Roman Catholic Church. Mr. Matthews' record, as given in *Who's Who*, lists a long line of Catholic offices and honors, including six years as supreme knight of the Knights of Columbus, a papal knighthood of the Order of St. Gregory, a knight commandership, a knight commandership with grand cross, elevation to the rank of Knight Commander with Grand Cross of the Knights of the Holy Sepulcher, and finally promotion to the lofty pinnacle of Secret Papal Chamberlain with Cape and Sword. No one, however, at the time of Mr. Matthews' appointment suspected that his church affiliations and dignities would exert any direct influence on his policies as head of the navy. But in the light of developments since Mr. Matthews took office, that opinion may have to be revised. Twice within recent weeks units of the U.S. navy have been ordered to display themselves at Roman Catholic events. The first such instance came when a squadron of destroyers was sent—of course at taxpayers' expense—to the convention of the Knights of Columbus at Portland, Oregon. In that fashion an effort was plainly made to add to the prestige of a Catholic fraternal order of which the secretary of the navy

had until recently been the head. The second instance came early this month when a squadron of naval air reserve planes was sent to scatter roses over a Roman Catholic religious procession honoring St. Theresa at New Columbus, Pennsylvania. The planes made a flight of more than 100 miles from the naval air station at Willow Grove, near Philadelphia, to execute this mission—again, of course, at taxpayers' expense. What goes on here? This makes twice within three months that units of the U.S. defense forces have been sent to participate in a sectarian church affair. Does Mr. Matthews think he is running the U.S. navy as a Secret Papal Chamberlain with Cape and Sword?

Rumor Church Agreement Near in Poland

FREDERICK KUH, the usually well informed London correspondent of the *Chicago Sun-Times,* states that an agreement between the Roman Catholic Church and the Polish government is almost ready for signature. The church would recognize the government, though Communist, and would place Polish bishops over the dioceses taken from Germany. In return, the church would be confirmed in possession of its lands, religious instruction would be continued in the schools, and an understanding would be reached on the amount of church taxes. . . . The World Council of Churches and the International Missionary Council have appealed to the U.N. to set up a new body to replace the International Refugee Organization when that dissolves next June 30. At the same time, Msgr. Edward E. Swanstrom, chairman of the D.P. program of the Roman Catholic Church, on returning from Europe called for enactment of pending D.P. legislation, but warned that Europe's resettlement problem cannot be solved until something is done to care for the 12 million "expellees" now crowded into western Germany. . . . The new Czech legislation governing church affairs has moved a step closer to promulgation. All church property is to be taken over by the government. . . . Mrs. C. S. Harrington, of Houston, Texas, is quoted by Religious News Service as opposing the employment of women as ministers. "Woman's place," she says, "is in the home." Mrs. Harrington is one of the two women on the central policy-forming committee of the World Council of Churches. It looks as though Karl Barth had a convert. . . . Episcopal bishops unanimously voted that all candidates for the ministry should pass a psychiatric or psychological, as well as a theological, examination. It might help a lot in weeding out unfit candidates provided that the examining psychiatrist had a sympathetic understanding of the work of the ministry. But that's an important proviso. . . . The Russian Orthodox Church has appealed to the other churches of the world to unite against the danger of another war on the basis of "recognition of the complete possibility of the peaceful coexistence of different political and economic systems without interference in the internal affairs" of nations. It is an indication of the desperate state into which we have fallen that the first reaction of most Westerners, on reading this appeal from a branch of the Christian church, will be to ask, "What's the trick?" . . . Archbishop Joseph F. Rummel, of New Orleans, called off a "holy hour" observance in a New Orleans park because the city park commissioners insisted on racial segregation. Last year there was no segregation. . . . Rabbi William F. Rosenblum, in a sermon at Temple Israel, New York, urged all religions, including Judaism, to get rid of the "chosen people" idea. His appeal should be widely broadcast. Rejection of this ancient notion implies that all humanity may equally enjoy divine favor if it will. That runs counter to the egocentric claims of modern nationalism, which are a projection of the chosen people idea. It also cuts across the pretensions of denominationalism, which has overtones of the same idea.

America for Christ!

THE DIE is cast. American Protestantism is committed. On October 3, thirty-eight denominations set out to win as many as possible of the 70 million unchurched people of this country to a living evangelical faith. Under the banner, "America for Christ," the largest cooperative endeavor of its kind started a 15-month march against the pagan secularism, spiritual illiteracy and open unbelief of the majority of our citizens. Using a variety of tested methods on a wide scale, the United Evangelistic Advance seeks to enlist the prayers and efforts of 35 million members of the cooperating churches. It deserves to succeed. It must not fail.

It will succeed if it manages to impress members of the churches with the fateful consequences with which this effort is inescapably invested. Achievement of its purpose will vitally affect for good the character and influence of the American people and all their institutions, including the church. It will trumpet the dawn of the new day toward which millions look with hope and longing. Failure to make recognizable and unchallengeable progress toward the objective of this movement will proclaim to the world that evangelical Christianity is spiritually bankrupt. It will reveal that Protestantism has wasted its magnificent American heritage and is no longer the major spiritual force in the mature life of the nation it brought to birth, cradled in infancy and guided in youth.

In either case, the outcome cannot be hidden. For better or for worse, this movement will bring America to an hour of decision concerning the free and evangelical faith which has found expression in the daily life and attitudes of its people as well as in its most fundamental institutions. Some thoughtful students of our national life declare that the decision has already been made. They hold that the enactment of national prohibition marked the high point of Protestant influence and that repeal signalized the beginning of its decline. The argument has its merits, but spiritual power cannot be conclusively measured by the fate of any political experiment, even if it is as noble in purpose as President Hoover said that one was. But spiritual power can be measured by the effectiveness of the church in maintaining and extending its life through its witness to the gospel of Jesus Christ. Such a test is now to be made on a nationwide scale in the United Evangelistic Advance.

The seriousness with which this advance is being under-

taken is evidenced by the scope of its organization. At the center of this marshaling of forces is a 62-member national committee headed by E. G. Homrighausen of Princeton Theological Seminary. All the 27 denominations cooperating in the Federal Council of Churches are represented. In addition there are eight Lutheran denominations, some of whom are members of the Federal Council, and five others. The International Council of Religious Education, which is entrusted by the churches with heading up the religious education of 29 million Sunday school pupils, is cooperating. So are the United Council of Church Women and the Home Missions Council. By these means the Advance plans to reach over 100,000 local churches and more than twice that number of Sunday schools during these 450 momentous days.

Of course America cannot be won for Christ by organization, however inclusive and extensive. But such organization is an inevitable expression of Christian fellowship, especially when it is informed by a majestic and compelling purpose. This fellowship also finds expression in the widespread observance of Reformation Sunday on October 30, in the concerted effort to increase attendance at church services, in the seven regional "workshops on evangelism" which the Congregational Christian Churches are holding, in the 78 Methodist mass meetings now beginning in strategic centers, in the more than 200 Presbyterian evangelistic conferences, and in similar activities in other denominations. It moves at a deeper level in the study program on the basic doctrines of the Christian faith which the Methodists are launching for all their 8 million members. It operates through teaching missions, visitation evangelism, university Christian missions, and in plans that are being made to reach high school students and men and women in the military services. The major omission in the announced plans is a mission to labor. These efforts should call forth the cooperation of literally millions of church people, and they must do so if "America for Christ" is to become anything more than a slogan.

It is to be expected that voices will be raised declaring that the gates of heaven cannot be stormed by mass assault, and they are right. But the point is irrelevant. In this enterprise heaven's cooperation is assured, providing we make its cooperation possible. Christ wills the conversion of America. Of that we can be sure. But do *we* desire it above everything else? Are the churches prepared to risk it? When Christ wins America every local church will be transformed, every community changed, every denomination identified with the larger life of the ecumenical church. Did those who launched this movement realize that it might have such effects? Whether they did or not, there is no turning back now.

The United Evangelistic Advance could double the membership of the cooperating churches and still be a failure. It could halve them and still succeed. It could powerfully stir the emotions of millions and leave behind it neuroses, disillusionment and bitterness when the tide recedes. On the other hand, it could move quietly across the land and leave in its wake lives transformed by the power of God, illumined by sound knowledge of Christian truth, radiant in the experience of fulfillment in the Kingdom of Christ. The Advance could sharpen differences between local churches and denominations and have its course marked by sectarian strife and an increase in ecclesiasticism. In contrast, it could unite the churches as nothing has yet done and move forward the spirit of cooperation by a generation.

Which of these results it has will depend upon what is going on now in the minds of church members and ministers. If they look upon this as another pious chore, another headquarters' brainstorm that has to be endured until it has blown over, then the second half of the 20th century will see the decline of Protestantism in America. But if church men and women are sobered by the judgments that have fallen on our world and the worse catastrophes that threaten to descend, if they are moved by the promise of new light yet to break forth from God's word and by the love which will not let us go, then 1950 will see a momentous turning point in Christian history.

Point Four

OUT OF A CLEAR SKY, President Truman gave historic importance to an otherwise undistinguished inaugural address by announcing that the United States was about to launch a "bold new program . . . for the improvement and growth of underdeveloped areas." American technical skill and American surplus capital were to be used to lift the living standards of those who are always on the edge of hunger and want. That was last January. Now what has come to be known as Point Four —because of the position it held in Mr. Truman's address—is approaching legislative implementation.

The House foreign affairs committee is considering a bill to spend $35 million as a one-year starter for a program of technical assistance to needy countries and areas. The House banking and currency committee is considering another bill to provide government guarantees for private investments made abroad. And the various economic agencies of the United Nations are discussing the development of a parallel program by which some semblance of international action can be imparted to any American efforts to transform earth's needy regions.

I

In the nine months which have passed since Mr. Truman made his speech, Point Four has grown in importance. It is now evident, as it was not to any but the most prescient last January, that the Marshall plan is not going to restore the economic vigor of western Europe by 1952 and hence is not going to bring international trade and investment even back to where they were before the war. Moreover, the Truman Doctrine policy of "containing" communism is turning out to be an endless financial drain—a drain which can be stopped only by dropping the effort at containment, as China has shown. There are those who suspect that Stalin's real policy is to keep such drains flowing until even incredibly rich Uncle Sam is in serious financial difficulties.

Accordingly, those in the administration who recognize the importance of the economic factors in the world crisis are swinging back to Point Four. If they can get that under way, perhaps communist penetration of Asia and Africa

and the other regions which will play such a powerful role in the drama of the 21st century can be warded off. Theirs is, we believe, a sound insight and a statesmanlike program. We do not greatly fear extension of the communist area by force of arms; we do fear it by continuation of the misery, hunger, lack of opportunity which is now the portion of nearly two-thirds of the world's population. The Point Four program apparently knows what the communist problem actually is, and its purposes—in the general terms first sketched by the President—make sense and are worthy of support. If the United States means to give up isolationism for a constructive international leadership, Point Four points the way.

II

But some of the opening moves to implement the President's inaugural generalizations carry ominous warnings. The request for $35 million for technical purposes—to be brought up to $85 million by contributions from other countries and by the use of sums already appropriated by Congress—is so small a matter in these days of billions for armament that it suggests how very limited that aspect of the new enterprise is going to be. Apparently, it is heavy overseas investment by private investors in which the administration is most interested. Such negotiations as the American bankers group headed by Winthrop Aldrich, chairman of the Chase National Bank of New York, is conducting at this moment in Brussels for development of the Belgian Congo—that's what Mr. Truman wants to encourage. And the way he is going about encouraging it is by pressing for a law which will guarantee to these overseas investors their profits and their property.

Well, what's wrong with that? Can Americans be persuaded to make foreign investments, after their experiences since the end of World War I, on any other basis? If the American investor believes that his investment is in danger of confiscation or default, or even of being paid off in currencies which he cannot convert without great loss, will he not keep his money at home? Of course he will, for despite the moans of the investing class there are still plenty of opportunities for profitable investment in this country, and relaxations in the income tax laws as these apply to foreign investments can be pretty well counterbalanced by what a shrewd lawyer or investment counselor can do with the domestic capital gains provisions. How can Mr. Truman, therefore, hope to get his Point Four rolling unless he starts with this guarantee to private capital?

We are prepared to agree that some guarantees will be required, especially in the early years of this program. But the sweeping sort of guarantees now envisaged we are convinced will, if enacted into law, in the long run do more harm than good. They easily may play directly into the hands of Communist agitators everywhere in the "underdeveloped areas." We know that private business, in its dealings with government under war conditions and under the subsidization programs for domestic and foreign recovery, has been so badly corrupted by risk-proof and profit-certain contracts that it is now likely to set unreasonably high demands as the price of its participation in this new collaboration. Such demands, however, must be resisted for the sake of the future.

Without going into the details of the pending legislation, the danger in these profit-guaranteeing proposals should be apparent to anyone who will consider the question as to who is to make the guarantees good, and how. If it is to be the government of the country where the investment is made, there are at least three things to be said. First, in the case of competent, self-respecting governments in such areas, they will not accept assistance on terms which they cannot discharge without getting into trouble with their own people. Second, in the case of governments that are a bad credit risk—and that takes in a large part of the "underdeveloped areas"—they cannot be counted on to make good such promises. Third, if these governments do not make good their promises, we then are in a position where we will be virtually forced to take some sort of police action against them. If that happens, there we are, right back in the toils of imperialism!

It will be objected, however, that the guarantees being considered in the legislation before Congress are to be made by this government. The imperialist trap is still baited, and ready to be sprung. For what happens in case an overseas investment by private U.S. capital goes sour, and the American government is then called on to make it good? The government will face this choice: it can make the loss good at the expense of the U.S. taxpayers, and trust that their resentment at mounting taxes will not carry a political penalty at ensuing elections, or it can take it out of the government of the defaulting or expropriating country and, if threats don't work, send in the marines. For political reasons it will almost certainly prefer the second course. Imperialism again!

III

Perhaps it will be argued that the danger to America's relations with the nations or regions that are to be developed on this profit-guaranteed basis is to be safeguarded by making the Point Four program, at least in part, a United Nations operation. If there are defaults or attempted expropriations, it may be said, the U.N. will shoulder the blame for such action as is taken against the offenders. This is nonsense. We do not believe for an instant that the U.N. will ever put itself in the position of guaranteeing private American or British or French or Swiss or any other investments. It is noticeable that the discussion which has already gone on at Lake Success about gearing the U.N. in with America's Point Four plans has been confined to approval of providing technical aid. The delegates from other nations know that guaranteed investments are dynamite. Hence they have so far given that proposal a wide berth. However, if they could be induced to adopt a resolution approving the principle, at the first sign of trouble they could be counted on to turn all enforcement measures over to the government whose nationals were demanding action.

Reports from Washington indicate that the administration will not press for enactment of this initial Point Four legislation at this session of Congress. All it wants now, if the press has been correctly informed, is to get this legislation before the proper committees, so that they can be ready to push it when Congress reassembles next January. Good! There is time, then, to give this whole question of guaranteed overseas investment a thorough study. What sort of guarantees can be made without exposing this na-

tion to the charge of espousing economic imperialism, and without placing the United States in danger of becoming the most hated nation to the people of what should be thought of as the "emerging areas"?

IV

Point Four, we repeat, is sound in its general intention. The United States *should* be using its technology and its surplus capital to build a world impervious to communism, and the way to do that is through ending the scourge of poverty rather than through making bigger and better bombs. Given care in planning the technical aspects of the program, and equal care in making the investments—which would largely mean care to see that they did not become a gold mine for politicians at both ends of the line—Point Four can be made a constructive agent for world peace. But any sweeping provision for guaranteed investments can ruin it.

It can ruin the American business firms or investors who go into it. They will look more and more to government for their returns, less and less to their own enterprise. Their operations will suffer in efficiency, for who cares about efficiency when government is at hand to make up any losses? Eventually such a policy will land American capitalism in the same nerveless and senescent state as that in which the cartel policy has landed European capitalism. Guaranteed investments are an almost certain means of ruining the relations of the United States with the countries, or peoples, in which the investments are made. And they can easily become the means—as forced labor in African colonies has shown—of reducing the native peoples to virtual slavery. Slaves ultimately revolt.

So Congress, with plenty of time available before the administration will start pressing for action, can give this initial Point Four legislation careful study. The hearings already held before the House foreign affairs committee do not indicate that it has so far begun to do so. It is downright silly for Republican congressmen to open a fight on the $35 million item in this legislation, if that will begin the process of lifting the blight of poverty from the world's desperate needy, when they have just finished forcing authorization of a $75 million outlay for arms in China although they had no idea how the money can be used to any good effect. But if the Republican congressmen, and their Democratic colleagues, will spend the weeks between now and January studying the question of guarantees for overseas investments, they will find themselves face to face with the real issue of Point Four.

'He Simply Got Up and Left'

Editor The Christian Century:

SIR: Not long ago my heart leaped up when I beheld a few words in Arnold Bennett's *Journals*. That was strange, for of all the "unleapable" books, poor Arnold Bennett's *Journals*—mostly a glorified cash ledger—are the most pedestrian. Yet here are the stirring words. Under date of March 9, 1928, he writes: "John Buchan, invited for tea at 4:30, arrived 4:27. He is a thoroughly organized man. And at 5:15, he simply got up and left."

Think of it, "he simply got up and left"! May his tribe increase! How did he do it? There are times when everyone feels that the ability of a caller simply to get up and leave is the highest achievement of man since the discovery of fire or the invention of the wheel. No wonder they made John Buchan a lord! I hope they threw in an Order of Merit. Simply getting up and leaving is a highly meritorious performance, but, alas, often an impossible one.

Sometimes the caller seems to be built into the room, like a mammoth table with elephant legs, too big to be squeezed through the door. Sometimes he, or she (don't forget *she*), seems to be a ship stuck on the ways of a dry dock and unable to be launched into the water. Or he is like a figure on Keats' Grecian Urn, frozen into immortal immobility.

Frequently this unshakable stability is not a case of total depravity, though often the frayed mind can find no other explanation of it. The built-in caller usually does not, with malice aforethought, plan to spend the rest of his life— or eternity, for that matter—in your living room. It is just that his wit is petrified by the prodigious feat of getting up and going. Sometimes it looks as though the conversation—or monologue—is coming to an end, and you watch eagerly for signs of a period with which to punctuate it. But that is only a mirage. He punctuates with a comma, gets his second or twenty-second wind, and goes on.

Here are a few suggestions for easing a caller out of the house. A warning, however: I have tried most of them, and they don't work.

1. Go to sleep. This is often not hard to do. But it is a frail reed to lean on. The caller may be polite and wait patiently for you to waken, and meanwhile he can consolidate his position and dig in for the winter.

2. Try telepathy. Say firmly in your mind one hundred times, "Go home!" Extra-Sensory Perception ought to help. But I have never been able to get the hang of it. I must write to Dr. Rhine. However, don't take too much stock in this mind-over-matter stuff. Mind has no power over matter as durable as the endless caller.

3. Train your wife to get convulsions, with loud screams. This may scare the visitor. But there is a catch in it. He was probably a Boy Scout and will do his good deed by staying and throwing cold water on her. She won't like it.

4. Have a concealed bomb in the room which you can set off by a wire in your chair. This is hard on the rugs and curtains.

5. Resign yourself to the will of God.

6. Ask your guest to have some refreshments, and serve a beaker containing one part Coca-Cola and seven parts tabasco sauce. I haven't tried this yet. Come up and see me sometime!

Yours, Simeon Stylites.

Palestine's Christian Remnant

By Francis J. Bloodgood

THIS WEEK there came to my desk a copy of *Covenant Everlasting* by Berl Locker, political adviser to the Jewish Agency in London. On its cover is an endorsement by James G. McDonald, American ambassador at Tel Aviv, which says it is "required reading for all who speak or write or think on the problem of Palestine." I find the book particularly interesting for its insistence on the *primary* loyalty of *all* Jews to Palestine. Mr. Locker dismisses any notion that Jews could consider Palestine "as a pale vestige of past history, or at best as only an eschatological conception which is concerned with 'the world to come' and not at all with the acute problems of the present."

As long ago as the second century, when a Jewish patriarchate had been set up in Galilee, following the final defeat by the Romans in 135 A.D., the Jews sought an alliance with the Persians against their conquerors. This, Mr. Locker argues, shows the continuity of Jewish history and policy with what is happening today. For it reveals that "Jewish statesmanship had clearly conceived its own problem as interwoven with the great struggle between Orient and Occident. It hoped for salvation from the victory of the former." And to back up this interpretation there is a footnote taken from Book III of *Paradise Regained*. Satan, arguing with Jesus Christ, speaks of David's throne:

> . . . how couldst thou hope
> Long to enjoy it quiet and secure
> Between two such enclosing enemies,
> Roman and Parthian? Therefore one of these
> Thou must make sure thy own: the Parthian first
> By my advice, as nearer . . .

But there are other aspects of Palestine's history in the Christian era which need to be taken into account. Except for the comparatively brief period of the Crusades, the Arabs—or, it would be plainer to say, the Moslems—held the country from the 7th century until the British drove out the Turks in 1917. Mr. Locker claims that the Jews who remained preferred Moslem rule to Christian. In contrast, James Parkes, the noted Christian student of modern Judaism, in his *History of Palestine* asserts that the Jews welcomed the protection of British influence as early as 1839, when Palmerston spoke out in their behalf.

And what of Christianity in this land of sacred history where the acts for the redemption of mankind took place? A Christian community existed under all the changing political orders, from the days of the apostles straight down to the present. But prior to the 19th century, the Moslems gave little opportunity for the development of Christian missions. The head of the Greek Orthodox Church was recognized by the Moslems as the patriarch of Jerusalem. The Greek church was poor and the Greeks were a dispersed people. Orthodox Christians in the Holy Land therefore naturally looked to the Russian church for support. Throughout the 19th century, Russians predominated among the Christian pilgrims to the shrines which are to be found in every part of the little country.

With their claim of being the first church of Christendom, the Roman Catholics have never been happy to find themselves third in the Holy Land, with the Greeks and the Armenians taking precedence over them at the altar of the Chapel of the Resurrection in Jerusalem and in the Church of the Holy Nativity in Bethlehem. But Roman Catholicism, by wisely training Arab leadership and selecting Arabs as bishops, was beginning to gain strength rapidly in the period just before the struggle over partition began.

Rise of Protestant Missions

As for the other Christian communions, the Lutherans and the Anglicans launched missions about the middle of the past century. In fact, they began with an Anglo-Prussian bishopric. Their primary concern was conversion of the Jews. Then came the famous visit of the kaiser to Jerusalem at the opening of this century. He was seeking an alliance with the Turks—an alliance which was to prove very important after 1914. The Turks gave him property for a Lutheran church in Jerusalem, a hospital on the Mount of Olives, and a monastery for German Benedictines on Mount Zion. Lutheran missions in Israel today still suffer from this association with the old German imperialism.

The present century, moreover, has witnessed Methodists, Southern Baptists and Presbyterians all at work in vigorously supported missions.

One might naturally have expected that when the League of Nations gave the British the mandate for Palestine, expanded Christian missionary opportunities would follow. But the British have long memories. They were aware, as Napoleon had been at the end of the 18th century, of the determination of the Jews to become a nation again. So the British appointed a Jew, Lord Herbert Samuel, as the first high commissioner of Palestine, and adopted a policy of undeviating neutrality toward all the faiths. Lord Samuel, however, soon found himself under constant fire from the able Zionist newspaper, the *Palestine Post*, and from other Zionist sources. His cosmopolitan outlook, his assimilationist point of view, his easy and amiable cooperation with Moslem and Christian were taken as an affront by intense and exclusive Zionists.

Orthodoxy Is Bankrupted

Meanwhile, the Greek Orthodox Church was approaching bankruptcy. It had depended largely on financial help from Russia, and after the revolution of 1917 that disappeared. When the Orthodox church in Russia was shattered, the Orthodox church in the Holy Land shared the blow. As for the Armenians, though they came into the country in numbers, they came as refugees from Turkey, stripped of their possessions and with the passive mentality of most refugees.

Then came the Zionist attack on the British mandatory. What happened? In a frank statement in *Harper's* entitled

"Palestine Underground" (March 1947), Moshe Brilliant, Tel Aviv correspondent of the *Palestine Post,* wrote:

> While the British were considering the evacuation of their troops from Egypt to Palestine, the Haganah sabotaged every bridge and railway line connecting Egypt with Palestine, Transjordan, Syria and the Lebanon. The Voice of Israel which goes on the air every afternoon at two o'clock [a secret radio] explained to listeners that the sabotage had been designed to manifest to the British that they (the Zionists) were strong enough to disrupt all communications with all neighboring countries. Official Zionists had previously warned the British that if they expected to transfer their bases from Egypt to Palestine they had better consider the Jews. . . . At this writing General Cunningham [British high commissioner] appears to have given up the struggle against the Haganah.

Mr. Brilliant was correct. As we all know, the British did give up the struggle by surrendering the mandate. The Zionists, by military victories over the divided and squabbling Arabs, and by acts of terror such as the unpunished assassination of Count Bernadotte, established the new state of Israel. The United States and Russia hastened to extend recognition. The British moved slowly. They had already experienced some of the cost connected with the rise to power of Zionism. Today Israel is a member of the United Nations, a state exerting a profound influence on world affairs.

Hebrew and Arab Christians

What has happened to the Christians in Palestine while all this has been taking place? Consider first the Hebrew Christians. Their number has never been very large, but it began to increase appreciably after the brutal enforcement of Hitler's racial laws in Germany drove into exile many Christians of Jewish descent whose families had been converted, in some instances, generations ago. These Hebrew Christians have found themselves the victims of a stringent and paralyzing social boycott. Perhaps I can make their unhappy lot plain by telling the story of just one family I happen to know.

This is a family of Lutherans. The father, who had been an eminent doctor in Berlin, after suffering racial persecution under Hitler brought his family to Palestine. He tried to resume practice in Jerusalem, but found himself boycotted there. So he was moved to Nazareth and put under the protection of the Edinburgh Medical Mission. When partition came, the Arabs suspected this family of Hebrew Christians as possible Zionist spies. The Zionists regarded them as Jewish racial traitors. One son committed suicide. A daughter turned to Judaism, married and now lives in Tel Aviv. When the British finally determined that the lives of such Hebrew Christians were not safe, and evacuated a large number to England in what was known as "Operation Mercy," the other members of the family were carried to this new place of refuge. There the remaining son is studying to become an Anglican monk.

Then there are the Arab Christians. There have been more of these in the Holy Land than is sometimes realized by Americans. Such places as Nazareth and Bethlehem, for instance, have been almost completely Christian communities. And in recent years it looked as though a period of great opportunity for the enlarging of this Arab Christian group was at hand, for the act of Kemal Pasha in dethroning the Moslem faith from its long held and traditional position as the state religion of Turkey, created a spiritual vacuum in the lives of all Moslem Arabs who have contacts with the West.

But the Arab Christians have suffered the same fate that has befallen most of the other Arabs in the Holy Land. They are either a part of that pitiful horde of almost a million refugees who have been driven from homes and livelihood to a bare existence in the refugee camps which now ring Israel, or they have barely managed to stay on in Palestine, reduced to abject poverty and filled with apprehension as to the future. The Arab Christians have managed to create a stronghold in Bethlehem, where they have been reinforced by 35,000 Arab Christian refugees. But without help from outside Palestine their future is grim.

Finally, there are the Christian missions. What has happened to them?

They are in a state of suspended animation. The Methodist School of Studies located on the Street of the Prophets in what is now the Israeli part of Jerusalem, is closed. There are legal questions to be decided in connection with the occupation of the Lutheran orphanage by the Israeli. St. Paul's Arab Anglican Church in Jerusalem has been destroyed. The Edinburgh Medical Mission at Nazareth is in desperate need of medical supplies. It is the only Protestant mission hospital allowed to function.

The Greek Orthodox home for incurables, in Bethlehem, used to support itself mainly by means of an annual charitable bazaar. That is now impossible. The leper home maintained in Jerusalem by the Moravians cannot continue unless there is speedy help from America. The Roman Catholics claim that half a million dollars' worth of their properties has been destroyed and are seeking reparations from Israel. But the closing of the Christian schools constitutes the real threat to religious liberty.

United Nations the Only Hope

And what is the general situation in Israel now? The Zionists are exclusive; the Arabs are bitter; the Christians, humanly speaking, are helpless in the midst of a new state which shows small concern at what happens to them. The one hope for reconciliation now is through the United Nations. The U.N. can create a balance in Palestine by making the Jerusalem-Bethlehem region an international area. Two years ago that is what the United Nations voted should be done. In Volume I, Supplement 11, page 57 of the *United Nations Report for 1947* it is provided that

> the city of Jerusalem shall be placed under an international trusteeship system by means of a trusteeship agreement which shall designate the United Nations as the administering authority in accordance with Article 81 of the Charter of the United Nations.
>
> The city of Jerusalem shall include the present municipality of Jerusalem plus the surrounding villages and towns, the most eastern of which shall be Abu Dis; the most southern Bethlehem; the most western Ein Karim; and the most northern Shufat.

Recently, in its sessions at Lausanne, the conciliation committee for Palestine has come up with a threefold proposal. The committee contemplates a settlement of frontiers between Jew and Arab; it asks for Jewish assistance in the care of 900,000 Arab refugees, and it seeks the easing of tensions in the Jerusalem-Bethlehem area. The

Lausanne proposal is far weaker than the original United Nations resolution I have just quoted. Instead of a U.N. trusteeship, it calls for a "higher committee" to reason with the authorities of the sovereign Jewish and Arab states. Whether this foreshadows a retreat by the U.N. from the policy of internationalizing the Jerusalem area, events soon to occur at Lake Success will show.

Divisions among the Christians in Palestine have hitherto tended to increase the sense of Christian weakness. All Christians in the Holy Land, however, are united behind the U.N. proposal for an internationalized Jerusalem and Bethlehem. The Zionists, of course, are watching to see how far the Christians of the rest of the world will go in backing this proposal. So are the Moslems. Moshe Sharett, Israel's foreign minister, was quoted in the press not long ago as saying that Christian neglect of Jerusalem has been disgraceful. With the Christian remnant in Palestine a unit as to what should be done now, there can no longer be any excuse if other Christians allow their indifference to continue. By so doing they will simply be condemning Christianity to virtual extinction in the land of its birth, and will be handing over that country to probable decades of savage Zionist-Moslem conflict.

What will Western Christians do about it? Remember Pontius Pilate. Having affirmed the good character of the prisoner before him, he washed his hands before the savage crowd and declared, "I am innocent of the blood of this just man. See ye to it." Nevertheless, we do not say in the creed: "Crucified by Herod, prince of Israel," or "Crucified by the people of Jerusalem." We say, "Crucified under Pontius Pilate." We, as the children of nineteen centuries of history, simply decline to accept Pilate's handwashing act as valid.

This is written to warn that it will be no good for us Western Christians to wash our hands and say that we will have nothing to do with the violence being meted out to innocent sufferers in the Holy Land in A. D. 1949. Failure to create international government in the Jerusalem-Bethlehem area will enormously increase the prospects of endless warfare and will show that the new United Nations is as impotent to secure the common welfare as the old League of Nations proved to be.

Behind the Vatican Mission

By James Robert Gray

ONE of the many sources of tension between American Protestants and Roman Catholics is the continued presence of the presidential representative at the Vatican. For nine years now, a long procession of resolutions and protests against the appointment of Myron C. Taylor to this position has found its way to Washington. With machinelike regularity, practically every large Protestant gathering, and many a non-Protestant one, has asked the President to recall Mr. Taylor. With almost equal regularity the two Presidents under whom Mr. Taylor has served have explained that his mission is a temporary one, brought on by the exigencies of war, and that his recall is imminent. Is it? If so, it will not be the first time that an American representative has been recalled from the papal court.

Mr. Taylor's original appointment was made by President Roosevelt, who had a peculiar knack for following precedent at times, while at other times he preferred to blaze his own trail. What precedent he had in this case may be discovered through a historical study of the relations that have existed between the government of the pope and that of the United States. The story of those relations is too little known to the American people. To give them some background for appraising the present embassy, this record of the past is worth recalling.

Our government's relations with the pope had a prelude in July 1783, when the apostolic nuncio in Paris addressed himself to Benjamin Franklin, United States plenipotentiary at the court of France, and asked him to forward to Congress a note explaining the necessity of appointing a new apostolic vicar for the United States. In that note Congress was asked to give its assent to the appointment. Evidently the pope thought he was dealing with a government such as he had been familiar with in Europe, where the union of state and church required state approval for ecclesiastical appointments. So the papal government received a rebuff—and an intimation that in the young republic something new had been added to concepts of the proper relationship between state and church—when Congress directed Franklin to reply that, the subject of the application being purely spiritual, it was beyond the jurisdiction and power of Congress, which had no authority to permit or refuse it.

Consuls Not Diplomatic Representatives

In 1797 American relations with the government of the pope really got under way. At that time the United States was just beginning to find its place among the nations. At that time, too, the government of the pope had temporal power over a large section of the Italian peninsula known as the Papal States, with the capital and population center at Rome. In that year John B. Sartori, a native of Rome, was appointed United States consul to the Papal States. He was living in Rome at the time of his appointment. Sartori was followed by Felix Cicagnoni, also a resident of Rome. Cicagnoni gave way to George W. Greene, a grandson of Nathanael Greene of Revolutionary War fame. Greene was the first resident of the United States to be commissioned as consul. All the consuls who followed him were likewise from this country. Among his successors were Nicholas Browne, William C. Sanders, Daniel LeRoy, Horatio de Glentworth, William Dean Howells (who accepted appointment but never served), W. J. Stillman and David M. Armstrong.

Two things should be remembered about these men and their position. In the first place, they served only in the capacity of consuls. The post of consul is not a diplomatic post. A consul is not a member of the diplomatic corps, nor is he invested with any of the character, power or privileges of a diplomat. A consul is a commercial agent whose duty it is to look after the commercial interests of his country in the place where he is resident in the performance of his tasks. Such these men were intended to be. The different character in which the papal court tried to accept them—and here the parallel with what has happened in the case of the Taylor mission is striking—was shown by the Roman Catholic historian Leo F. Stock, who wrote in his *United States Ministers to the Papal States* (Catholic University Press, 1933): "The American consuls were received at all formal functions on the same footing with full diplomatic representatives of other countries."

A second thing to be noted about these consuls is that they were sent to the Papal States at a time when these constituted a nation of considerable size and political importance. They were not sent to the pope as head of a church, as Mr. Taylor was. They were sent to the papal government as the government of a nation. The peninsula of Italy at that time was divided into several warring nations, each with its own ruler and government. The Papal States were one of those independent nations. The pope had not yet lost his temporal power. He was still a temporal ruler in the full sense, and not in the token sense claimed today under the terms of the Lateran treaty. He was sovereign over two or three million subjects, whom, incidentally, he ruled neither wisely nor well.

The American consuls, then, were sent to a government which exerted authority over the political, commercial and civil lives of its people. It happened that the king of this nation was pope, but the consuls were sent to the civil government then seated at Rome, to act as business agents protecting American interests in commercial dealings with the inhabitants of that nation.

An American Embassy at Rome

True diplomatic relations with the Papal States began in 1848. Two years earlier Pius IX had been elevated to the papal throne. He seemed to be somewhat of a progressive, partaking in some degree of the liberal spirit which was sweeping across most of Europe, and it was hoped that many reforms would mark his reign. Among his first acts were proclamation of amnesty for political prisoners and relaxation of censorship of the press. These acts aroused such enthusiasm in the United States that mass meetings in praise of Pius were held in several cities. The New York and Louisiana legislatures passed resolutions urging Congress to establish diplomatic relations with the Papal States. A mass meeting in New York, sponsored and addressed by Horace Greeley, sent a resolution to Congress urging that a regular embassy be opened in Rome.

In 1847 Nicholas Browne, consul at Rome, had sent a dispatch to Secretary of State Buchanan reporting that high Vatican officials and the Holy Father himself had expressed a desire that diplomatic relations might be established. In his message to Congress the same year, President Polk said: "The secretary of state has submitted an estimate to defray the expense of opening diplomatic relations with the Papal States. The interesting political events now in progress in these states, as well as a just regard for our commercial interests, have, in my opinion, rendered such a measure highly expedient."

Plans had been projected in Italy at the time for a commercial alliance intended to increase trade between America and all the countries occupying the peninsula. This is obviously what Polk was referring to when he spoke of "commercial interests." It turned out, however, to be a will-o'-the-wisp. America's embassy in the Papal States had been established only a few months when its head wrote that there was no chance for the scheme ever to become a reality. At this time, it is of interest to note in passing, Great Britain had no representative at the papal court.

The Embassy's Record

After a long discussion in both houses of Congress an appropriation for opening diplomatic relations was finally voted by large majorities—135 to 17 in the House and 36 to 7 in the Senate. On April 1, 1848, the state department announced that Jacob L. Martin had been chosen as chargé d'affaires to represent the United States at the court of Pius IX. The rank of chargé d'affaires was the lowest in the diplomatic scale, and entitled its possessor only to deal with the minister of foreign affairs of the country to which he was sent. Martin was specifically instructed, as were his successors, to deal with the pope only as a civil ruler, as a sovereign, not as the head of a church. Neither he nor his successors were always scrupulous in following these instructions.

Martin arrived in Rome in August 1848, presented his credentials to the papal secretary of state, Cardinal Antonelli, and was received by the pope. Twenty days later he died of a fever. Some time between his arrival and his death he embraced the Roman Catholic faith.

President Polk appointed Lewis Cass, Jr., to succeed Martin, and the Senate confirmed the appointment by the narrow margin of four votes. Dispatch No. 22, dated March 9, 1850, from Lewis Cass, Jr., to Secretary of State Clayton, mentions that a Rev. Mr. Hastings had just conducted the first Protestant service in Rome, whereupon he was told by the police to desist on pain of expulsion from the Papal States. Cass brought the matter to the attention of the papal secretary of state, and Protestant worship seems to have been permitted for some time thereafter.

In 1853 the diplomatic post at Rome was raised to that of minister-resident. In 1858 the House of Representatives, on motion of Mr. Garnett of Virginia, moved to strike out the appropriation for the Rome legation from the Diplomatic Appropriations bill. The appropriation, however, was restored by the Senate. In the same year Lewis Cass, Jr., was succeeded by John B. Stockton, who was appointed by President Buchanan. In 1859 Grace Church, a congregation of the Protestant Episcopal communion, was organized in the legation. In 1865 T. B. Lyman of Pittsburgh became rector, and the arms of the American legation were placed above the chapel to give it diplomatic immunity.

Stockton was succeeded by Alexander Randall in 1861, and he in turn by Richard M. Blatchford a year later.

Both these men were appointed by President Lincoln. In 1863 Lincoln appointed the last of the accredited representatives to the Papal States, Rufus King.

The Pope and Jefferson Davis

Endless debate has raged over the amount of recognition or encouragement given the Confederacy by the pope. At one time during the Civil War, Minister King was ordered to demand of the papal secretary of state whether or not the Confederate States had been recognized, and in case he received an affirmative answer to close the legation and take up his residence in another country. No formal recognition, however, was ever accorded the cotton states' republic by the Vatican. But the pope did address a letter to Jefferson Davis as "President of the Confederate States," and Davis, on his part, was always so confident that formal recognition was just around the corner that he sent a constant procession of delegates, official and unofficial, to Rome to seek it. Had he gained recognition from the Vatican he would, of course, have tried to use that as a lever to pry recognition out of other Catholic kingdoms, such as France, Austria and Spain.

Certainly the course followed by the pope during the Civil War convinced a large part of the north that that monarch would have been delighted at a southern victory. This mood of resentment, against which even such patriotic Union supporters as Archbishop Hughes of New York could make little headway, was still prevalent when, in 1867, Congress cut off all support for the legation to the Papal States. The story of how that was done is to be found in the *Congressional Globe* for that year, Appendix, Chapter XCIX, page 193.

Embassy to Vatican Closed

The move to end the embassy to the pope started with an amendment to the Diplomatic and Consular Appropriations bill sponsored by Congressman Hale: "Provided, that no moneys hereby or otherwise appropriated shall be paid for the support of the United States legation at Rome, or for the future expenses of any such legation." Later, on February 27, 1867, Mr. Kasson of Iowa introduced another amendment, and the Hale amendment was withdrawn in its favor. The Kasson amendment, which was passed by the House 82 to 18 and accepted by the Senate, followed a section denying pay to the minister-resident in Portugal and stipulated: "And no money hereby or otherwise appropriated shall be paid for the support of an American legation at Rome, from and after the 30th day of June, 1867."

This, it must be admitted, was a pretty brusque exercise of the power of Congress to wipe out a legation. Rufus King was not recalled from Rome; he was simply left without salary. For a few months he continued to act as minister-resident at his own expense, apparently hoping that the President or the state department would come to his rescue. But Congress was adamant, because it felt that it had public opinion overwhelmingly behind it. Finally Mr. King gave up and came home. From that day until President Roosevelt got around the constitutional provision that diplomatic representatives must be confirmed by the Senate by sending Myron C. Taylor to the pope as his "personal representative with the rank of ambassador," no official American diplomat was to be found at the Vatican.

Why did Congress so abruptly close down the Vatican embassy in 1867? There were at least seven reasons, of which one—the sympathy allegedly shown by the pope to the Confederate cause—has already been mentioned. Let me list six more.

1. It was a time when anti-Catholic feeling was running high in this country. During and following the Civil War large numbers of immigrants, most of them Catholics, came in from southern Europe. They invaded towns and communities which had been wholly Protestant, and even set out for the frontiers of the west. Inevitably this influx aroused the concern of those who saw the character of American life changing, especially if they feared their livelihood might be involved.

2. It was argued by some that since the Papal States had no diplomatic representative at Washington it was unseemly that the United States should have one at Rome. Diplomatic relations, such citizens asserted, should be on a reciprocal basis.

3. Some felt that the Papal States were too small a country to be entitled to a diplomat. By 1867 the pope's temporal power had shrunk considerably to cover only the city of Rome. His other dominions had been taken over by Garibaldi and the revolutionists in their struggle for Italy's unification.

4. It had become clear that Italy was to be unified, and that in the near future. This unification would take place under King Victor Immanuel of Savoy. American politicians felt that it would be wise to remove our minister to the Papal States so as to pave the way for unembarrassed recognition of Victor Immanuel as king of Italy. This is just what happened in 1870 when the pope's temporal power came to an end. The American embassy at Rome thereafter was accredited to the kingdom of Italy. There is of course such an embassy there today.

5. There existed at that time a situation in American politics which has its counterpart today, namely, a deep hostility between Congress and the President. This was to gather volume until it culminated in the impeachment proceedings against President Johnson. Meanwhile, Congress was doing everything it could to block the President's desires, and it was determined to reduce the patronage at his disposal to the lowest possible point.

6. Probably the deciding factor was the controversy about Protestant worship in Rome. In 1867 Pius IX proscribed American Protestant worship on Roman soil, except within the legation, and ordered its removal to a point outside the Eternal City. In the same year two Scotch Presbyterian churches were ordered out of the city. Great Britain paid no attention, but great turmoil was stirred up among Scotch Presbyterians in the United States. The Scottish-descended portion of our population wielded great influence at that time.

There the matter rested until 1939. When the present pope was enthroned, President Roosevelt assigned Joseph P. Kennedy to attend the coronation as his personal representative. This was the first time a Roman Catholic had officially represented an American President at any Vatican function. On December 24 of that year the press carried the text of three letters written by the President. One

to the pope declared his intention of sending to the papal court a "personal representative with the rank of ambassador," and an accompanying announcement told of Myron C. Taylor's appointment to the post. The other letters, one to George Buttrick as president of the Federal Council of Churches and one to Cyrus Adler as president of the Jewish Theological Seminary in New York, simply invited them to drop in on him when in Washington "to discuss the problems which all of us have on our minds."

Who Listens at a Listening Post?

In his book on the Vatican, *The Listening Post*, Thomas B. Morgan says that experts in protocol worked on Mr. Roosevelt's letter to the pope, but that the letters to Dr. Buttrick and Dr. Adler were so lightly conceived by the President that no such careful treatment was given them. Most Americans recognize that Mr. Taylor is not an ambassador of the United States and that he is not connected with the department of state. Unfortunately, this is not recognized by the court of the pope. The *Pontifical Directory* lists Mr. Taylor as an accredited ambassador along with other ambassadors. Nor does Mr. Taylor recognize this fact, for he describes himself in the *Biographical Encyclopedia* as "Taylor, Myron C., ambassador to the Vatican." And the state department has assigned career personnel to carry on operations at his "embassy" for him during his frequent and prolonged absences from Rome.

Why did Mr. Roosevelt send Mr. Taylor to the papal court, and why has Mr. Truman kept him there despite all remonstrances? Without regard to the relation such an appointment may have to the way votes are cast in American elections, it should be noted that the reason most often given is that the Vatican provides a center where information is gathered from all parts of the world. This is the "listening post" argument which Mr. Morgan made the title of his book. From the great centers of the world items of otherwise secret information stream into the Vatican, and the representative of any country there may communicate these to his superiors so that his country may profit thereby.

On the surface, this has a specious plausibility. But one can be sure that if we are gathering this kind of secret information about other nations at the Vatican, other nations are using that same source to gather secret information about us. Thus, the reason given for the present unconstitutional embassy is that the Vatican has become a sort of glorified and respectable spy headquarters, where your country finds out as much as it can about my country, and my country finds out as much as it can about your country. The reader may debate as long as he pleases whether we gain or lose by taking part in this kind of thing. Certain it is that when any great religious community sets itself up as a center of international intrigue, that community has prostituted the purpose for which it was founded.

Inside My Neighbor's World

By Francis J. McConnell

I REMEMBER an essay which was rather widely read during the earlier days of my ministry, *Our Gospel a Gift to the Imagination* by Horace Bushnell. I do not recall much about the essay in detail but the title itself has remained with me because of its suggestions. The gospel in my earlier days was most often presented as a gift of factual revelation, of the actual historical beginnings of Christianity, and as a gift to the wills of men urging them to the acceptance of the Christian life. The imagination was more often spoken of in connection with oratorical or poetical presentations of the truth.

Of recent years there has been—or at least so it seems to me—more of a use of the word "imagination" in its practical implications. It does not require much imagination on my part to understand what I would do under this or that situation, but what does another think when he is speaking to me about what he would do? Is he using words in the same sense in which I use them? If, for example, he talks about democracy, does he mean the same that I do? Does he know what it means? It is sometimes quite a feat to put myself in another man's place and know why he does what he does. What is back of what he says?

I am not now raising the question as to good faith. I assume the best intentions all around, but I must recognize the forces back of human deeds and human activities. A Christian imagination not only assumes good faith in treating one's neighbor as one's self, but it means an honest attempt to get inside that neighbor's world—I mean the world of thought and feeling in which he actually lives. This is even more important when we live in social groups which are widely different from one another.

My father was at one time pastor of a church in a New England city, one that had in it a cotton mill which was supposed to be one of the biggest in the world. Father was old-fashioned in one respect at least; he didn't believe in long school vacations. He thought it was nonsense for a boy of 18 to have a school vacation of ten or twelve weeks in the summer. So he saw to it that I was employed in the mill through the vacation. The work in the beginning was anything that the boss set me at till he found what I could best do. After a while he recommended me for a place as cloth inspector. The work was not hard. The cloth was of the cheapest variety. What I had to do was to test it for the number of threads to the inch, and to watch for broken or tangled threads. The day was ten hours, really eleven to provide for the half-holiday on Saturday. There were no physically disagreeable features whatever about the work itself, but I didn't seem to fit into the situation.

Finally I asked one of the oldest men if there was anything the matter with me. "Yes," he said, "you're all right

in your way, but it isn't our way. This mill is our world and not yours. You didn't have to come here and you don't have to stay. Your father gets a better salary than any worker here for working just one hour on Sunday. It was your father's influence that put you here. There are men among us that are just as good workers as you are, indeed better. You took a place that one of them might have taken. We belong to different worlds and you don't belong here any more than we belong to yours." This was direct and not altogether exact, but it is worth thinking about. Especially in socially different groups men live in different worlds, and the entrance into a different intellectual and spiritual world is often as hard to find as that to another geographical world.

Suppose we look at the labor situation a little further. I once attended a meeting of ministers and labor leaders where there was evidently a genuine attempt on each side to understand the other. John L. Lewis was describing conditions in a coal mining district in the central west. He said that one grievance of the miners was that they wanted a four-day work week. The minister sitting next to me—at the time connected with a home missionary society and effective enough in an office—made the whispered comment: "My, my, my! The lazy fellows, wanting to work only four days a week! I work six days and sometimes seven." I told him that the miners wanted four days because they were then only getting three. That seemed to impress him for the moment, but only for the moment; for when the reference was made again to four days, he mumbled about laziness.

The two points of view were of different worlds. The miner in three days' working under terrible conditions, sometimes lying on his back to peck at the coal, has no very realizing sense of what upholstered furnishings in offices mean. It is not to be denied that conditions in labor have vastly improved in the last quarter-century, but that has been chiefly due to labor unions. The conditions of unskilled and skilled labor, however, are still those of different worlds.

Mistaken Ways to Understanding

The late John A. Hobson of England, one of the foremost writers of our times on such themes as "Wealth and Welfare," used to protest against the idea that men of high cultural training should turn aside from the so-called higher callings and enter the ranks of the wage earners for "uplift purposes." He insisted that such persons under such a scheme would probably do better to join the groups open to them in the more skilled fields and use all opportunities they could get to introduce human and humane ideals into the public opinion of their time.

It is just as well to remind ourselves that the manager of labor who has risen to a position of power in the control of an industry and has come to leadership of the business is not necessarily the best judge of labor conditions. He may not have a gleam of imagination beyond what he sees with his eyes. He is likely to say that he came up the "hard way," that the men at the foot of the ladder can do as he did, climb to the top. He admittedly has a climbing power, but that in itself is not always admirable. It may, and often does, consist in skill in stepping on the fingers holding on to the rungs just below him, or in power in shaking all but himself off the ladder. He is not an expert in any imaginative understanding of the worlds where those who have no climbing power live. Some of them are excellent in the positions where they are, but have not the climbing qualities.

Not all climbers are of this disagreeable stamp, but I have heard the best men at the top say that in many cases a youth of a reasonable degree of education, and of some measure of willingness to allow workers to talk to him about this problem, is a better handler of men than the manager who has fought his way up from the bottom. Of course trade unions have changed many aspects of the labor problem for the better, but there are still human problems to be solved which can be understood only by the type of imaginative approach of which I speak.

Pastors Who Won Acceptance

From my own observation there have been pastors in communities of the kind of which I speak who have been most successful in winning the regard of laborers. I will mention two cases which are admittedly extraordinary. One was a pastor of a church in a community where there were hardly any dwellers except those working in coal mines. This man, without any trace of a patronizing spirit, thought of himself as being where he was to help the workers all he could in any way he could, especially by getting into their spiritual world. One day a fire started in a mine and all the miners got out except one who was overcome by smoke. The preacher groped his way into the mine through the smoke, found the unconscious victim and carried him out to safety. I went down to the place to preach just after that, and the church was packed with miners, there to show that they wanted their pastor reappointed. "He is one of us," they said.

The other unusual case was that of a pastor in a fishing village. One morning the dawn showed a fishing boat just off shore fighting a terrific storm. Its prow was fast in the sand, and the boat was in danger of being broken up. The fishermen on shore manned a rowboat and the members of the volunteer crew took their places. As the boat was about to push off one oarsman "turned yellow," scrambled out and ran for dear life. Instantly the pastor of the village church climbed into the vacant place, pulled an oar to the endangered vessel, helped save the men. The next Sunday morning the pastor preached to a crowded house of fishermen, and it was so always after that. The pastor was thereafter an authority on everything. He is still living, a worker in a great home missionary society.

Not many preachers are ever called on to serve in such extreme and spectacular fashion. In an ecclesiastical area with which I was for a time connected there was a pastor of a church in a mining district. He gave himself to a study of the miners' problem—of all sorts of problems. The result was that the miners and the members of their families came to him with their difficulties, and the pastor came to be, humanly speaking, the most effective personal force during a period of about fifteen years through all that mining district.

There is a much larger significance to the need of learning to put one's self in the mental world of others to see why they speak and think as they do. For ten years in my church work it was my duty to travel into Mexico at

least once a year. It was during the time of the disputes between Mexico and the United States about oil operators. There was a long-drawn-out discussion at a long-drawn-out conference between advocates of the United States exploiters and the Mexican national authorities.

I managed to get hold of a detailed report of the discussion. It appeared that the operators thought that when they bought land in Mexico they bought everything under ground, while Mexico thought of all such subsurface properties as belonging to the nation. To the Mexican the man from the north was "confiscating" the oil, and to the oil man from the north Mexico was robbing him of something he had bought. Back of the word "confiscation" were two different worlds of thought and feeling, two different sets of ideas and sentiments as to what civilization is. Some working agreement has been worked out between the two ideas in Mexico, but to this day, if you talk about the oil question to a Mexican you will find that to him United States drilling means confiscation, and if you talk of buying merely surface rights to an American you will find that to him this means confiscation—the two meanings being miles apart.

Gulfs to be Crossed

May I speak just a word about each of a few other instances of the same distance between intellectual worlds. Some of us during the First World War had the privilege of watching English and American soldiers fraternizing together. The Americans were unable to understand how England could be a democracy and have a king, and the English were equally unable to see how a leader could be elected president and within a month cast aside his pre-election platform without any power of an American democracy to get rid of him for possibly three years. Vera Micheles Dean has recently written of the hopeful Americans who talk of building up democracy in Germany "from the grass roots" without realizing that those grass roots are the "Catholic Bavarian village and the Marxian trade union, authoritarian faith and economic parochialism." The difference between American notions and Russian notions of democracy has been discussed often enough. The Russian thinks of our democracy as a system for the "exploitation of the proletariat," and the American thinks of democracy in Russia as the exploitation of every class—and indeed the liquidation of every class but the proletariat.

The most fantastic democratic doctrine I have ever known I heard in China years ago. A student who seemed to see in China the promise of complete democracy insisted on the fine democracy of the Chinese "saving face," because of the immense power of public opinion in such a custom. As I now recall, John Dewey was fortunately in China at the time and he was at his best in telling why this was not wholly adequate in a democracy. Indeed I should think it would bring all social progress to a standstill.

What Is Imagination?

I am thinking of imagination as the power that catches the meanings of suggestion, of hints that can best be called atmosphere, of half-conscious revelations of mood in phrase and gesture, of utterances spontaneously blurted forth. It is here that our real selves live—not in precise sentences or in proposedly deliberate judgments.

To get into the inner stirrings of a democracy requires long patience and practice. Whittier's *Snow Bound* was published in 1866. Within a decade after that I was taking my first lessons in reading in the public schools, with selections from Whittier. I can't recall just when I began to read *Snow Bound* but I was very young. In that poem Whittier talks of the coming cooperation of north and south in good causes. The rising generation will

> The cruel lie of caste refute,
> Old forms remold, and substitute
> For Slavery's lash the freeman's will . . .
> Till North and South together brought
> Shall own the same electric thought,
> In peace a common flag salute,
> And, side by side in labor's free
> And unresentful rivalry,
> Harvest the fields wherein they fought.

That was written 83 years ago.

Chesterton somewhere tells us that the word "lunatic" is suggestive in the fact that it is etymologically derived from the word for the moon, and that oddly enough neither the moon nor the lunatic knows anything about an atmosphere. Just now we are hearing much about the democracy of Thomas Jefferson, who declared that the proneness of nations to resort quickly to force would make a visitor from Mars believe that this planet is the lunatic asylum of the solar system.

Returning for a moment to China, I stood once in a street in Ningpo wondering what two groups of excited men were doing. Each had a leader and these two were shouting into one another's faces, their noses about two inches apart, each group yelling for its leader. I asked an American who stood near me what it all meant. "It's a Chinese fight," he said. I pointed out that no blows were being struck. "No," he remarked, "in a Chinese fight the man who strikes first reveals that his ideas have given out." I told of that incident when I returned to America and it came to the attention of Franklin D. Roosevelt who in a public statement made better use of it than I ever could have done.

Heaven Must Wait

"HEAVEN must wait," you said. Your eyes searched mine,
And vibrant silence held us with no sign
Of all the wordless things we left unsaid . . .
Nothing of certainty, though two hearts bled;
Only the faith concealed within one line.

Sensing the pattern of the whole design,
Bending our eager will to that divine,
Somehow we glimpsed the path and where it led.
Heaven must wait.

High on the summit, lone and sturdy pine,
Reach ever skyward, heart that calls to mine.
We have eternity . . . the dream is fed
Out of an empty cup—denial's bread.
Until the time our own blue star shall shine
Heaven must wait.

MARY E. LINTON.

BOOKS

Critics of Existentialism

ENCOUNTER WITH NOTHINGNESS, AN ESSAY ON EXISTENTIALISM. *By Helmut Kuhn. Henry Regnery Co., $3.00.*

ORTEGA Y GASSET, A CRITICAL STUDY OF HIS THOUGHT AND ITS SOURCES. *By José Sánchez Villaseñor, S.J. Henry Regnery Co., $3.00.*

IT IS notoriously risky to rely upon the orthodox for a fair statement of the doctrinal position of heretics, and vice versa. Yet these two critics of existentialism come close to disproving that rule, or proving themselves exceptions to it. From the expository parts of their books the reader will get a clearer conception of what existentialism is than from the writings of the existentialists themselves.

Both critics are well informed. Kuhn seems to me to be absolutely fair, and Villaseñor tries to be. For writing a book that is entirely convincing in regard to this whole school of thought, Villaseñor has two handicaps. First, since the specific field of his study is the work of Ortega y Gasset, he has not only to expound and criticize this writer's thought but also to show that it is fairly representative of existentialism. Second, since he is a Jesuit, he knew all the answers—so far as concerns criticism and the alternative "True Solution" (one of his chapter titles)—before he began the study. Both books are valuable. Kuhn's is the keenest treatment of the subject that has come to my attention.

Kuhn fully realizes that human life is set in the midst of conflicts and paradoxes, that man is, as Pascal said, a creature of grandeur and misery, that he is both in and above history, that he can keep his self-respect only by pursuit of the unattainable, and that he cannot diagram the cosmos or explain and justify his own place in it. These facts are a great part of the material out of which the philosophies of despair, the "crisis" theologies and the cults of irrationality are built. In large measure these defeatist philosophers are generalizing upon their own personal frustrations or on the failures and sufferings of the communities which environ them. But can one build a metaphysic upon any one pattern of experience? If it is shallow optimism for the happy man to generalize his private euphoria into a broad affirmation that all's well with the world, is not that pessimism just as shallow which hypostatizes individual frustration into a solid black "Nothingness" into which all men must sink?

As Kuhn shows, the existentialists do not mean to leave man in that gulf of Nothingness. But, as he also shows, that is where they do leave him. In preaching emancipation they free man from the rational demands of an orderly cosmos, from the moral law, from God, and finally from objective truth. The deflation of man's pretensions to more knowledge and power than he has is a wholesome discipline. Kuhn analyzes this aspect of the existentialist program with insight and sympathy, and describes it with rare lucidity. But he exhibits also, without dogmatism but with incisive logic, the failure of this type of thought (it can scarcely be called a system) to provide the means which it professes to provide for man's recovery after his "encounter with Nothingness."

The Christian experience of conversion may include a despair that leads to hope. This is possible "by making despair specific, concrete and private, bound up with our particular failures, and by making hope universal and sharable by holding out an achievement to which we may aspire and which, at the same time, must be bestowed as a gift. Existentialism reverses this order, making despair universal and hope private."

Kuhn recognizes the dramatic quality of the existentialist philosophy, as every reader of it must. He sees also, as all the existentialists do, the poignant drama in human life. But he distrusts the introduction of drama into philosophy. The conflicts and inconsistencies of life are the source of the "crises" which play such a large part in the theory. But if a philosophy not only recognizes "crisis" but also adopts it into its own structure, what has it accomplished? Philosophy must give a consistent account of man's inconsistencies. You can't define an unknown x in terms of x. Kuhn might give more attention to Jaspers, who goes far toward escaping this snare.

By all means buy and read Kuhn's book if you have any interest in existentialism—or if you want such an interest kindled.

Father Villaseñor's book, translated from the Spanish by Joseph Small, S.J., is in many ways a brilliant and scholarly monograph. The author divides the work into two parts, the expository and the critical. But in reality the critique permeates the exposition, and almost from the first page the author seems as much concerned to refute the positions of Ortega y Gasset as to expound them. But he does expound them — quite accurately, I think — and shows their correspondence with, and their probable derivation from, the positions of existentialist writers. In doing this, he seems to have been rather careful to select for emphasis those aspects of the great Spaniard's thought which lent themselves most readily to confutation from his point of view. His task is made the more difficult because he does not wholly trust his subject's sincerity. He says it is "not easy to discover what Ortega really holds." He "masquerades," and his "Olympic serenity is a myth" behind which lies the travail of an "agitated spirit." With equal plausibility it might be said that the perfect open-mindedness which Villaseñor professes at the outset is also something of a myth. His antecedent aversion to "relativism," "historicism," "humanism" and "positivism" (a very inclusive category in his view), and to the whole course of post-scholastic philosophy is too obvious. It defines a standpoint from which Ortega's faults can be clearly seen, but scarcely his merits. The author cannot have much sympathy with an "agitated spirit" which does not find its peace in the "true solution" which he dogmatically delivers.

W. E. GARRISON.

Wisdom in Capsules

THE VIEWPOINTS SERIES. *Issued by S.C.M. Press, London. Macmillan, 75 cents per volume.*

ABOUT fifteen volumes have already appeared in this notable series of little books (66 to 128 pages) on great subjects. Each is small enough to be carried easily in a pocket, or to be read through in one sitting. The following ten have been scanned, but not fully read, by this reviewer:

Does Christianity Make Sense? by F. A. Cockin. It does. It is neither wishful thinking nor escapism, but offers truth and faith that are a basis of rational living.

Body, Mind and Spirit, by Philip Leon. A scientific and philosophical study of personality as a psychophysical reality in which spirit plays a decisive part; but a little evasive on the question of discarnate spirit and the existence and intercommunication of spirits through other than physical media.

Scrutiny of Marxism, by J. M. Cameron. A critique, not without some elements of appreciation, of the basic principles of Marxism, a more definite criticism of the ethical consequences of a materialistic interpretation of history, and an affirmative argument that only a Christian view of history and politics is tenable.

What Is the Bible? by S. H. Hooke. A highly intelligent but rather scrappy presentation of some important considerations about the nature and contents of the Bible and some of the questions (e.g., miracle) that it raises in the critical mind.

The Problem of Evil, by J. S. Whale. The name of the author is a guarantee of a book worth reading. This was first published some years ago and has been reprinted several times.

Astrology and Prediction, by Clement F. Rogers. Shows the folly of astrology and other pseudoscientific and pseudoreligious soothsaying, admits the age-long urge of men to pry into the future, and says that the cure for silly and superstitious practices to that end is not direct attack but religious and scientific education.

The European Spirit, by Karl Jaspers. The great existentialist here does not say a great deal about the philosophy of which he is a famous exponent, but what he says is enlightening and important. Europe needs both the Christian and the classical heritage, but "both must be transformed in a new appropriation." Existentialism, he says, contains principles which are essential to this transformation. In his exposition it is

a fluid and nondogmatic philosophy directed toward constructive ends and the realization of human values. More than one-third of the book is an introduction by Ronald Gregor Smith discussing the philosophies of history of Jaspers and others.

Reasonable Living, by T. E. Jessop. A counterattack upon the current cults of irrationality, followed by a discussion of the nature and function of reason and an argument that religion, morality and politics may and should be reasonable.

Gambling and the Citizen, by Geoffrey Martin. "You can't win," but plenty of people never learn that. On the factual basis of English customs and laws, the author discusses the contemporary practice, the social and economic consequences and—rather briefly—the ethical principles involved in gambling.

Christianity and the Modern World View, by H. A. Hodges. The author's own view and the world view to which the title refers are modern but not "modernistic" in the depreciatory sense that conservatives give to that word. After discussing the "Abrahamic presupposition" (self-commitment to the hands of God) and the "metaphysical presupposition" (that the universe is governed by a purpose to whose nature our own highest mental and moral aspirations provide a clue) as basic to Christian thinking, Dr. Hodges treats the specific problems of evil, knowledge of God, and redemption, which resolves the contradiction between man's ideals and his failures. W. E. G.

CORRESPONDENCE

South Africa

SIR: Your editorial, "Defiant South Africa," in the Sept. 28 issue says a good deal that is true and that needs to be said. If the United Nations can take any action that will have any other effect than making South Africa still more defiant, more power to it.

It is unfortunate, however, that you misrepresent the facts and indulge in an undeserved sneer at the churches and missions in South Africa when you say that "they maintained a fairly aloof attitude toward the racial problem until the other day. Then when it became evident for the first time that the Malan policy is directed against the British as well as the blacks . . . churches and missions awakened overnight to the racial and religious injustices of the government policies."

The churches and missions had been fighting the battle against South Africa's repressive policies long before the Malan government came into power. Through the Christian Council of South Africa they sent many a deputation to Gen. Smuts protesting against the less severe segregation policies, and the slow pace of liberalization of the late United party government. It was at the urgent request of the churches and the Institute of Race Relations that the Fagan commission was appointed, which presented a practical and reasonably fair program for present adjustment of race relations just before the Smuts government was defeated.

The Malan government was elected in March 1948 on its reactionary *apartheid* platform. Every English-speaking denomination in South Africa, including the Roman Catholic, made strong protests as soon as the implications of the policy for the non-Europeans were made known. The Christian Council of South Africa immediately set about the organizing of a deputation of the official heads of all the churches and missions to Dr. Malan. After three months' delay Dr. Malan refused in discourteous terms to receive the deputation. The council thereupon set up a conference on "Christian Citizenship in a Multiracial Society." The findings of that conference were given six-column space in the *Forum*, South Africa's leading liberal journal. The council made a strong appeal to the Dutch Reformed Church to join in a further conference to discuss that declaration of Christian principles. The conference met in Johannesburg in July. Perhaps *it* is "the other day" to which you refer.

Michael Scott has always been regarded by fellow Christians in South Africa as a sincere and heroic Christian. His head-on militancy has not always commended itself to the churches as the most likely way to turn a 60 per cent Nationalist majority into a minority, or to make a breach in the solid *apartheid* sentiment of the Dutch Reformed Church, both of which objects must be accomplished before the racial situation can be improved. May I refer your readers to the July number of the *International Review of Missions*, where three articles will be found which will give American Christians a clearer idea of the South African racial situation.

JAMES DEXTER TAYLOR.
Amherst, Mass.

SIR: In relation to "Defiant South Africa" (Sept. 28), the reason why more church bodies have not taken a courageous stand may be that they do not see eye to eye with the opinions expressed in your very fine editorial.

Rochester, N. Y. WALTER HILLIS.

No Arms for China

[TELEGRAM]

Military aid to China tragic failure only prolongs civil war blocks constructive solutions stop China's paramount need is internal peace stop Urge continue seek solutions through diplomacy when welcomed by China Please inform Sen. Connally Signed Ernest Shaw, Edith Galt, Elmer Galt, Ethel Lovatt, Grace Boynton, Altie Galt, Isabel Hemingway, Ellen Studley, Jane Leiper, Alice Huggins, Helen Dizney, Hal Leiper, Adaline Satterthwaite, Pansy Griffin, John Dietrick, Mabel Reiff, Amber Van, Laura Cross, Elizabeth Shaw.

Peiping via Mackay.

Peekskill Bull's-Eye

SIR: Your editorial "Peekskill Shadow" (Sept. 21) is a shot that squarely hits the bull's-eye! Episodes like Peekskill always evoke great newspaper ballyhoo and, in so doing, reveal shallow, bemused thinking about democracy. If, in both religion and democracy, our profession and our practice moved with equal pace, we would verily have an Edenic world. The superpatriots who went out to parade their Americanism at Peekskill, think to absolve themselves from all guilt by saying the rioting was done by youngsters. It has come to be a common practice now to exhibit statistics on juvenile drunkenness, juvenile immorality, juvenile murder, and thus prove by implication that the oldsters are, by contrast, angelic. It seems never to occur to the old boys that the kids are just what we've made them by our overt and covert teaching and practice. In all this youthful misbehavior, we see unleashed the beasts that are caged in the old folks.

JOHN W. HAYWOOD,
Field Secretary.
Commission on World Peace,
The Methodist Church,
Chicago.

Brimm Is Safe!

SIR: Come, come now! Surely you are not predicting that something bad is going to happen to Hugh A. Brimm when you say in your Sept. 14 editorial, "It will be interesting to see what happens now to Hugh A. Brimm, executive secretary of the social service commission, who issued the report" denouncing the Klan. Nothing is going to happen to Brother Brimm. There are too many of us who heartily endorse the statement made by our social service commission. Your implication makes one wonder whether you would rather see us succeed in moving this one step forward or would have the editorial material involved in a possible catastrophe concerning Mr. Brimm. We fight a hard, slow battle here. Great things are not accomplished against great odds very quickly. I know we appear to be inching our way along when we should be making yard-long strides. But we are not standing on the outside of the problem watching the blunders of another. We are on the inside of the reality.

We appreciate your paper. Many of us agree with most of your positions and thank God for the ministry of the paper. However, I must state that I do not appreciate

your apparent willingness to repeatedly make subtle, uncomplimentary references to Southern Baptists. We are still in the woods, but we are coming out of the woods. We will be a long time but by God's help we will make it. We solicit your help and prayers and well-wishes in gaining and holding all the ground possible in the direction in which Jesus walked.

FRANKLIN OWEN.

First Baptist Church,
Gainesville, Ga.

[Our correspondent's fears are unfounded. We stated in the editorial to which he refers that Mr. Brimm "deserves to be congratulated, to be promoted and to have his work more adequately supported by the convention." That is neither subtle nor uncomplimentary to the Southern Baptists, who have our prayers, our "well-wishes" and our affectionate if sometimes impatient regard.—THE EDITORS.]

'If They Would Not Listen to John . . .'

SIR: I am terribly disturbed by J. Edward Carothers' article, "Why Church Television is Stalled" (Sept. 21). Carothers is a John the Baptist of church television. I am not enough acquainted with the field to know whether the *way* he proposes is the only way, or the best way, but until something better is known, here is a proposal around which the responsible forces of Protestantism should be galvanized in immediate action. Who is going to pick it up, and when? Surely there must be some responsible agency among our cooperating Protestant forces that can start things going from here on in.

MILTON C. FROYD.

Colgate-Rochester Divinity School,
Rochester, N. Y.

Stalled in Radio, Too

SIR: I enjoyed very much J. Edward Carothers' article, "Why Church Television is Stalled." All church radio is stalled. We have developed one of the outstanding pioneer radio situations of the denomination, and yet when the bishops pass through our town they never stop at the station.

The church is missing the boat. I ask groups of young people how many read any of the church literature. I get a 50 per cent response. Then I ask how many are listening to radio and I get from 3 to 10 hours a day for each one. Literature is giving way to radio. What radio has done in the advertising and news field, it can and should be doing for the church.

The church is a large enterprise, but its economic resources are tied to the institutions of the past. There seems to be no room for new developments; therefore the world moves on leaving the church by the side of the road. Major industries depend upon research departments for new things and then use them, and so make progress. There is no comparable activity in the church.

If the church would raise, above its present benevolent giving, $1 per member per year for radio, it would rally and then radio would strengthen every other activity of the church.

WILLIAM H. MORFORD,
Manager.

Methodist Radio Parish, Inc.,
Station WMRP,
Flint, Mich.

Communist Teachers

SIR: Occasionally my pleasure and profit in reading The Christian Century are interrupted by a piece that strikes me as unworthy of your journal. The very few such articles I remember had two characteristics in common: they were dogmatic statements in areas where facts are available and important, and they showed little evidence of reflection, seeming rather to have been written in a hasty and irritated mood. Now you have done it again, with that article by Hugh Stevenson Tigner, "Academic Freedom and the Communist Teachers" (Sept. 28).

Tigner makes three main points: (1) A Communist has certain undesirable and undemocratic characteristics. (2) The "Communist teacher" has these undesirable characteristics together with some others that make him incompetent to teach in a democracy. (3) Academic freedom has not been given clear meaning by American educators and, anyway, freedom must always be tied to obligations in a democracy.

In connection with points 1 and 2 Tigner says what a good many people have been saying, and they may be correct, but Tigner cites no evidence for his flat dogmatic statements, and neither do the others who are making similar ones. It is important to find out what the characteristics of Communist teachers are in the United States. If there are Communist teachers with characteristics which make them incompetent to teach, as there may be, then these persons should be discharged from their teaching positions. There is a question of fact here and Tigner has not helped to answer the question because he cites no facts.

Unless the Communist party should be made illegal—in which case Communists, of course, should not be allowed to teach—I see no intellectually and democratically defensible alternative to finding out in the case of every Communist whose right to teach is questioned whether he teaches competently, taking into account the fact that he is teaching in a democracy.

It would be simpler and much easier to follow Tigner's lead and lump all Communist teachers together under one stereotyped characterization, without bothering to inquire into the facts about their teaching behavior. But I think The Christian Century would not favor such a procedure. I should expect The Christian Century to be the first to point out the dangers of attributing the characteristics of a mythical stereotype to all people of a given category, and of making judgments about people's teaching (or preaching) without observing their behavior as teachers (or preachers).

On his third point Tigner says: "The teaching profession, for instance, has tended in recent decades to be so obsessed and fascinated by 'academic freedom' that no other principle could be seen, no factor found worthy to qualify it, nor any mind deemed wise enough to give its meaning a clear statement." He goes on to say: "Nobody doubts that a teacher has rights, as a person, as a citizen, and as a teacher. But what of his obligations and responsibilities? These questions have been all but overlooked in the preoccupation with freedom."

If Tigner had read two well known and accessible documents he could not have written these lines. The two documents are: (a) the reports of the American Association of University Professors Committee on Academic Freedom and Tenure; and (b) the book written by Charles Beard with the Educational Policies Commission of the National Education Association entitled, *The Unique Function of Education in American Democracy*. These books prove that the leaders in American education *have* been concerned with the difficult problem of the meaning of academic freedom, and with the obligations as well as rights of teachers. If Tigner has not read these documents or others dealing with the same problems, he is not competent to write for The Christian Century on this topic.

There are only two vocations in which people are intellectually free to seek truth and to speak truth as they see it, in the U.S.A. These two vocations are the ministry and teaching. The Christian Century, I know, strives to promote the search for truth. And that is why I am concerned about your giving space to an article of this type.

ROBERT J. HAVIGHURST.

Univ. of Chicago.

SIR: If I am to form a responsible opinion for or against a contending party, I need to hear that party's own account of itself. Hearing the account its enemies or critics give will not do. There is an overwhelming presumption that this account is more or less caricatured; and even if it were not, in order to oppose the party effectively I have to know its case as I can expect it to present that case, not as it might be presented by somebody who will not be presenting it. It is the business of an educational institution to teach this principle.

I am not bound to investigate every ism that infests the world. I can afford to say of many, "This does not seem to be worth looking into." But it is just now an American's business to know what is what about communism. Therefore any university that is big enough to afford it ought to have a

recognized Communist to teach that subject; and a smaller institution ought to welcome a Communist lecturer presenting his case. Of course the college should see to it that the Communist's talk is duly sifted by somebody who is expert at finding where the flaws lie. But if the students do not hear the Communist side as a Communist puts it, they will graduate without the ability to oppose communism effectively. STEVEN T. BYINGTON.
Ballard Vale, Mass.

SIR: I am a graduate student in philosophy and religion in Boston University. Hugh Stevenson Tigner's article, "Academic Freedom and the Communist Teacher" (Sept. 28), struck me in such a way that I feel impelled to write you a word of protest.

There is a distinct lack of facts in the article. Beyond mention of the three University of Washington teachers, the author cites nothing, no incident, no specific person or event, no fact in support of his many charges.

Mr. Tigner says: "To begin with, it is inaccurate to describe communism as an opinion or theory. It is a going concern. . . . It is the Soviet state." This is a half-truth widely held. Perhaps it is convenient to think of communism in this way. But it fails to consider the fact that there simply *is* a body of communistic theory in the writings of Marx, Engels and Lenin. There are persons who accept much of the criticism and theory in these writings and at the same time hate the "Soviet state and its machinations."

The article bears some of the earmarks of propaganda. For instance, there are glittering generalities such as "cut-and-dried technique for winning power," "principles essential to democracy," "moral-spiritual obligations and loyalties," "democracy is a set of dedications and obediences," "respect for persons as persons." The final two paragraphs are full of such generalities.

Mr. Tigner resorts to invective. Communist teachers are characterized as "frauds, plotters, disciplined servants." Finally, there is the fence-straddling characteristic of propaganda. Although Mr. Tigner's objective seems to be clear—i.e., dismissal of teachers suspected of being communistic—nowhere does he actually commit himself to this or any other specific position. His final sentence contains a strong hint, but there is no definite commitment. And there's the rub. Without actually committing himself, the author has written an article that will probably lead others to accept a specific position.

In spite of all this, I must say that I feel Mr. Tigner has much truth on his side. I just wish that his position had been stated in a little more clear and scholarly way. I feel he has left the question of academic freedom and the Communist teachers about where he found it, but also has opened the door to some dangerous thinking.

Boston, Mass. DAVID COX.

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NEWS of the CHRISTIAN WORLD

Protestant Episcopal Triennial Convention Meets in California

Adopts Increased Budget, with Major Advance Scheduled in Area of Religious Education—Takes Stand Against Federal Aid to Parochial Schools—Women Delegates Refused Seats

By Randolph Crump Miller

SAN FRANCISCO, Oct. 8.—The triennial General Convention of the Protestant Episcopal Church came to a close here yesterday after two weeks of harmonious legislation. On opening day 1,700 bishops, clergy and laymen walked in a four-and-a-half block procession to a great service in the civic auditorium.

During the session the problem of church unity was taken from the glamorous level of organic and federated relations and reduced to the grass roots. For instance it was advised that local Presbyterians and Episcopalians get together for Bible classes, youth work, exchange of teachers and other noncontroversial enterprises. "Except where holy communion is celebrated, congregations of the two churches from time to time should worship together," said the resolution on the subject.

The convention spoke on few social issues, but it was clear on federal aid to parochial schools: "We stand unalterably against the use of federal or state funds for the support of private, parochial or sectarian schools." It was equally clear in asserting the legality and desirability of a released-time plan for Christian education which does not contradict the principle of the separation of church and state.

For Peace With Russia

While the famous Melish case of Brooklyn was neatly side-stepped by simply refusing to alter the existing canon for the removal of a rector, the House of Bishops made a strong plea for peace with Russia: "We call upon our government to make ceaseless efforts through statesmanlike negotiations to effect a real and lasting reconciliation with the Soviet Union. . . . We believe there is no reason why nations with different ideologies cannot live together in the same world provided they do not try to force their own system upon other peoples. . . . The answer to Russia will be found only in new forms of social organization and new ways to social justice."

There was a declaration of full support of the United Nations, and especial concern for the United Nations Declaration of Human Rights. This was underscored by specific legislation urging Episcopalians to secure 1,200 assurances for displaced persons and their families between now and June 30, 1950. Church World Service immediately set up a booth to provide information and assistance in this project.

The Woman Question

The convention got off to a bad start by voting without debate to refuse to seat the four women who had been elected deputies. The next day a more gentlemanly approach offered them seats without votes, which the women refused with the statesmanlike remark that they had been sent as Christians and not as women. Later, a suggested change in the canon to permit the word "layman" to include women was voted down, which led a wag to assert that the convention was changing the creed to read, "who for us *males* and *females* came down from heaven." The all-male nature of the convention was reasserted when the deputies refused to assign members of the Woman's Auxiliary to a new committee on Christian marriage.

Only three votes separated the two chief contestants for the position of president of the House of Deputies, with Dean Claude W. Sprouse of Kansas City winning over Churchill Gibson of Richmond, Va.

Emphasis on Education

The major business of the convention was the adoption of a budget for the next three years of $5,634,617 per annum, an increase of $1,984,617. The major area of advance will be that of Christian education. The Protestant Episcopal Church for the first time proposes to prepare its own curriculum materials. Because of the conviction that the Christian home is the key to educational development, the publication of material will begin with courses for adolescents, followed by courses for newly married young people, preparation for parenthood, first years as a Christian parent, and on into a full program of courses for children until the cycle has been completed. Adult education is already under way. In order to implement this program, a wide-scale program of training for the clergy has already begun, seminary educational departments are being strengthened and all professional leaders will be "refreshed" and informed of what is going on. This is the most ambitious program of Christian education in any communion today.

Increase for Missions

Missionary expansion plans call for the division of southern Brazil into three missionary districts with three bishops, the development of missionary work in Okinawa, help for the independent church in Japan and wider work in American colonies and on the home front. An increase of over $650,000 is to be found here and $500,000 is to be raised as the Presiding Bishop's Fund for World Relief.

The financial situation of the retired clergy came in for prolonged discussion. The Church Pension Fund normally pays a pension which is 50 per cent of the annual salary upon retirement at 68 years, but it has operated with a minimum of $900 for clergy and half that for widows. During the past year an open letter from Theodore Bell of Del Monte, Calif., stimulated discussion and various proposals, leading the convention to guarantee a minimum pension of $1,500 for retired clergy and $750 for widows, the difference to be provided by increasing the pension premium to 15 per cent, paid by the parish in addition to the clergyman's salary. This will not increase the pensions of those earning over $1,500 retirement pay and will not affect the present minimum of $2,500 for retired bishops.

The marriage canon passed in 1946 came up for evaluation. In the House of Bishops steps were made to clarify its provisions, but the House of Deputies refused to concur, leaving the matter where it was. The confusion in interpretation arises from a difference of opinion as to whether the

(Continued on page 1246)

British Church Decline Halted

Council Reports Membership Increases for 4th Year in Row—Economic Crisis Lacks Response

LONDON, Sept. 28.—At its recent meeting the British Council of Churches heard some cheering things from its secretary, David Say. This is the fourth year in which church membership increases are to be noted, Mr. Say reported. The Presbyterian Church in England registered 9,000 new members in 1948—the highest net increase since 1931. The Methodist Church showed a net increase in the same period of 2,602, bringing its total to 740,000. Methodist Sunday school enrollment increased by 24,000, Baptist by 13,000. "This is not a revival or a dramatic return to religion," Mr. Say told the council. "The figures are trifling compared with the population figures, and they will need to be looked at again in one, five and ten years' time before their true worth can be assessed. But . . . this arresting of the downward trend is accompanied by very valuable spiritual results. The gulf between the man in the pew and the man in the street is still tragically deep, and church bridgeheads in numerous realms of life—intellectual, cultural and social—are very slender indeed. But at least the world should know that the church is no longer standing at ease or, as someone has said, running down like a clock. It is at the alert and ready to advance."

Devaluation Means Harder Times

Devaluation of the pound, whatever way you look at it, means harder times for Britain. We have grown so accustomed, however, to doing without that a further slice of austerity won't be a crushing burden. By this time most people have tuned in their way of life to the scale of the minimum rather than the maximum. But the overriding anxiety of devaluation for the layman is the growing belief that this is Britain's last chance of firm recovery, and that the economists and the currency managers can't do any more to help. Sir Stafford Cripps still calls for harder work and more production, but somehow the sharpness of the hour

is still uncommunicated to the masses of workers. A heavy responsibility lies upon this government and its allies, the trade unions. For if they cannot win a response, who can?

Medical Workers Find Health Scheme Working Well

Those interested in the working of the national health scheme in Britain would do well to get a copy of the independent medical journal the *Practitioner* (special health service number, Sept. 19, International Practitioner Co., 12 East 41st St., New York. $2). In this survey the physicians, surgeons, dentists and others employed in the scheme speak for themselves, and as they are speaking anonymously they pull no punches. The review's general conclusion is: "Taking it all in all, the first year's working . . . has been carried out with a surprisingly small amount of friction and a great amount of public spirit and good will on the part of the medical profession. The one thing on which there will be general agreement is that in any case it will take many years to develop and expand the medical services of this country to their full extent."

Report 'Good Spirit' in Church of South India

The heads of the various missionary societies working in cooperation with the Church of South India have testified in a public statement to the health of the new church, now in its second year. They admit the various tensions and difficulties of which those in touch with Indian affairs are aware. But the spirit of the church they believe to be good, and conversations are already beginning with other Christian bodies in south India with a view to further church union. Financial difficulties are pressing, however, owing in part to the withdrawal of support by the Society for the Propagation of the Gospel, which is officially committed to provide funds only for Anglican mission work abroad.

Peet Retires as Editor Of the 'Friend'

Hubert W. Peet is to resign from the editorship of the Quaker weekly the *Friend* at the end of the year because of ill health. He has been editor since 1932. For 13 years he was also responsible, in cooperation with the late Edward Shillito and others, for the Far and Near Press Bureau, a most useful organization allied to the missionary societies which was discontinued in 1937 in a fit of shortsighted economy. Hubert Peet has been a working journalist since 1903, and his shrewd judgment and editorial powers have been at the service of many Christian enterprises. His successor is Bernard Canter, at present editor of the *Norfolk Mercury*. The Quaker weekly has been published continuously since 1843.

And So Forth

A plaque commemorating David Livingstone's sojourn 1864-65 at Newstead Abbey, Nottinghamshire—the home of Byron—has been unveiled there.

Friends of the Baptist Missionary Society have presented a handsome lectern to Westminster Abbey in memory of the pioneer missionary William Carey.

A. A. Wilkinson, general secretary of the British and Foreign Bible Society, is visiting India.

CECIL NORTHCOTT.

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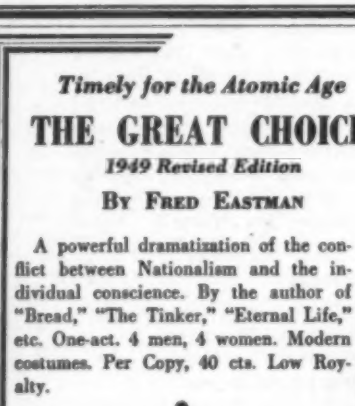

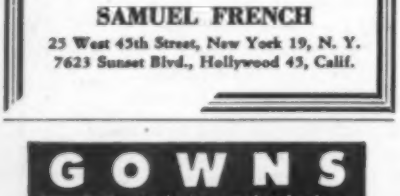

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Lutheran Merger Seen as Unlikely

Minneapolis Observers Hold Prospects Growing Out of Chicago Meetings Are Not Encouraging

MINNEAPOLIS, Oct. 4.—In this stronghold of Lutheranism, the chances of the two moves toward Lutheran organic union launched in Chicago last month (see last week's Christian Century, p. 1189) are held to be not too bright. The two Chicago meetings will require that some difficult decisions be taken at next summer's conventions, and are therefore considered to have value for that reason if for nothing else. At the first meeting Sept. 16, official delegations of the American Lutheran, Evangelical Lutheran and United Evangelical Lutheran churches named a committee to submit at a later meeting "steps toward organic union" of the three bodies. The delegations, in turn, will submit a joint report to the conventions of their churches. Pending achievement of merger, the delegations called upon their mission boards and other agencies jointly to study their tasks and, where possible, to work unitedly.

N.L.C. Proposals Leave Way Open for Wider Unity

At the second Chicago meeting, on Sept. 27, representatives, some of them unofficial, from the eight bodies of the National Lutheran Council—including those represented in the first conference—voted to ask their churches to decide at the 1950 conventions whether they would be willing to approve in principle "complete organic union with other participating bodies in the National Lutheran Council." The committee obviously left the way open for the Lutheran Church—Missouri Synod and other nonmembers of the N.L.C. to join the unity efforts by declaring that "any plan which is given final consideration and approval shall offer free and full opportunity for the participation of all Lutheran bodies in America desiring such participation." Two proposals for federation of the eight council bodies, in the event merger is not approved, were referred to a subcommittee for study. The delegates who attended this meeting assembled as the Conference on Lutheran Organization, an official body created last January by the eight bodies in the council.

Evangelical Lutherans Still Undecided on Issue

It is believed here that the three bodies which have their headquarters in Minneapolis—Evangelical, Augustana and Lutheran Free—would probably go along with proposals to create a federation out of the council organization. However, only one—ecumenically minded Augustana—appears willing to join an organic union of the eight bodies at this time. At its convention last June the Lutheran Free Church said it was not interested in such union. The E.L.C. has not yet expressed itself on the issue, but many of its people are known to be opposed to any large merger that does not include the Lutheran Church—Missouri Synod. Many of them feel that a merger made up of their own church (Norwegian background), the American Lutheran Church (German background, headquarters in Columbus, Ohio) and the United Evangelical Lutheran Church (Danish background, headquarters in Blair, Neb.) would be a happy solution in that it would unite three "middle of the road" bodies whose congregations and institutions do not overlap. On the other hand, the American and United Evangelical groups are members of the World Council of Churches, while their voted almost 2 to 1 against joining the council. Also, their own church, predominately rural, is enjoying one of the biggest booms of any denomination in the country. It gained 37,661 new members in 1948 alone, and has now passed the 800,000 mark in membership. Psychologically, it is not ripe for merger. All in all, the issues involved in a proposed merger of the eight bodies are complex, ranging from whether dancing is a sin to what is the word of God. Many observers feel that nothing short of a real crisis will bring Lutherans together.

Benjamin Bush Joins Macalester Faculty

Benjamin J. Bush, for four years representative of the Presbyterian Church, U.S.A., at World Council of Churches headquarters in Geneva, has joined the faculty of Macalester College, St. Paul, as visiting professor of religion and international affairs. Other men now or formerly connected with Geneva headquarters who have visited Minneapolis recently are S. C. Michelfelder, Lutheran World Federation secretary and founder of the council's material aid division; Jan Mirejovsky, secretary in the youth department; and E. G. Homrighausen of Princeton, who organized the council's work in evangelism.

And So Forth

George Mecklenburg, who during his 21 years as pastor of Wesley Methodist Church here established a record of 20 years of continuous religious radio broadcasting, has resigned to direct the Minnesota Methodist Centennial, 10-year program with a $10,509,000 goal. His successor is E. Ezra Ellis, former grand chaplain of the California Masonic lodges.

Heinrich C. Rohrbach, 21-year-old youth from Langenburg, Germany, has arrived to spend 10 months as guest of Plymouth Congregational Church here. A ministerial candidate, he will live in the homes of 10 members of the congregation, be associated with the church staff and study social work at the University of Minnesota.

W. Ernest Collins, for seven years superintendent of the Minnesota Congregational conference, has resigned, effective Oct. 31, because of ill health.

At a special convention here, James P. Clements, 38, rector of Christ Episcopal Church, Tyler, Tex., was elected suffragan bishop of the Episcopal diocese of Minnesota.

Calvary Baptist Church, Minneapolis, took in a family of five Ukrainian displaced persons and housed them in the church when the original sponsors withdrew their assurances.

Bishop Hans Fuglsang-Damgaard, primate of Denmark, spoke here at a service sponsored by Immanuel and St. Peder's Lutheran churches. At another meeting, Mrs. Fuglsang-Damgaard discussed the Danish "Save the Child" movement.

WILLMAR L. THORKELSON.

Project Another 'One Great Hour'

Church World Service Launches Plans for Observance March 12—Finds Refugee Plight Desperate

NEW YORK, Oct. 5.—At their September meeting, directors of Church World Service voted to sponsor another "One Great Hour" broadcast on next March 12, a Sunday. The action was taken in view of the success of this year's "One Great Hour" program, which netted the united religious forces of the nation over $3 million for overseas relief and reconstruction. It is expected that the Protestant Radio Commission will be given responsibility for the radio production, which will be the main feature of next year's appeal and which will make use of six transcriptions and the facilities of the nation's four major networks. Church World Service's promotion department will guide the campaign under the direction of the agency's executive committee augmented by executives from various denominational bodies. The active listening participation of members of 100,000 local churches will be enlisted through denominational channels. Local church councils, the United Council of Church Women, ministerial associations and youth organizations, in addition to denominational committees, are being asked to promote the "Day of Sharing" appeal.

Reports 12 Million Refugees In Germany

John H. Deutschlander, in America for a brief leave of absence from his duties as representative of Church World Service and Lutheran World Relief to CRALOG in Berlin, reported last week at C.W.S. headquarters that the refugees of Europe, whose numbers in Germany alone total between 10 and 12 million, are the "forgotten people of today." "In the Schleswig-Holstein area half the population is made up of refugees," he said. "With winter coming on, they are desperately in need of shelter, food and clothing. In the American sector of Berlin, some 450,000 refugees arrive daily. They are carefully screened by persons who have themselves been in the eastern European countries, and moved out of the city as soon as possible. However, they cannot possibly be moved out as rapidly as they are coming in."

N.Y.U., Queens Federation Sponsor Courses

Beginning next Monday evening, religious education on the college level will be offered in two special courses conducted at First Presbyterian Church, Jamaica, L. I., by the department of religious education of New York University's school of education, in cooperation with the Queens federation of churches. "Philosophy of Religion" is being taught by Chilton C. McPheeters, director of Christian education for the federation. "Principles of Religious Education," taught by D. Campbell Wyckoff of the university department and Virginia M. Claxton, will consider the nature of religious life of individuals in groups, processes of religious growth, interrelated religious experiences of the educa-

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Open Leadership Training Schools

Christian leadership training schools are being conducted beginning this week under the auspices of the New York Protestant council's religious education department. Three are being offered in Brooklyn, two on Staten island and others in the northwest Bronx, the east Bronx and Harlem. A demonstration school for weekday teachers will be offered in Brooklyn for five Sunday afternoons, with 35 children and 40 teachers participating in demonstration techniques. A demonstration school for teachers of kindergarten and nursery classes will be sponsored at Christ Church (Methodist), Manhattan.

Honor Missionary Specialists

At a luncheon honoring Mary Sweeny and Walter Anderson last Friday, 100 mission board executives and contributors to agricultural mission projects heard the guests of honor report on recent trips through Asia for the Foreign Mission Conference's agricultural missions department. Dr. Sweeny, a child welfare specialist, spent 15 months studying family life in India, then went to China for four months on an assignment for United Services to China. Mr. Anderson, professor of rural sociology at Cornell University, has helped train hundreds of missionaries for rural service abroad. He traveled in the Near East, Burma, India and China, consulting with mission heads and government officials as he made a survey of rural life in those areas.

Chinese Lutheran Church Dedicated

The newly renovated building which formerly housed a store and factory at Worth and Mulberry streets was dedicated Sunday as the True Light Lutheran Church. The parish was started in 1936 after a small group of Chinese Christians who were meeting in a Canal street loft appealed to the mission committee of the Lutheran Church—Missouri Synod's Atlantic district for pastoral aid. On Saturday the metropolitan district of the Walther League met at the church for its 17th annual convention. This Missouri Synod youth group presented to the church its second contribution of $2,500 for aid to Chinese young people.

And So Forth

The Lutheran student foundation of Greater New York (Missouri Synod) is sponsoring student rallies to be held the first Sunday of each month.

The brotherhood commission of the metropolitan Christian youth council arranged for 25 adult leaders of youth to attend the Succoth (harvest) observance this year at Jewish Theological Seminary.

Community Church's forum opened Sunday with John Haynes Holmes as speaker. Succeeding Sunday evening preachers will be Mme. Pandit, Ralph Bunche, Norman Thomas and Muriel Lester.

E. Cynolwyn Pugh has resigned as pastor of the Welsh Presbyterian Church here. He will return to Wales to become an itinerant preacher. J. Henry Carpenter.

Canada Anglicans Gain a Diocese

Newfoundland Received at 17th General Synod—Vote to Retain Name Tie to Church of England

Montreal, Sept. 27.—The triennial General Synod of the Church of England in Canada met for its 17th session in Halifax this month as that Nova Scotian city celebrated its bicentenary. Present were 300 Anglicans from all parts of Canada. The synod received Newfoundland as the church's 28th diocese, thus bringing 100,000 Anglicans into the Canadian church from a diocese that formerly was part of the parent Church of England. A motion to change the name of the church to "the Anglican Church of Canada" was passed in the lower house, composed of clergy and laity, by a big majority, but it was shelved when the upper house (the bishops) voted 2 to 1 against it. The bishops' opposition centered around the contention that the timing was wrong (see Sept. 28 issue of The Christian Century, p. 1126). The synod named a joint upper and lower house committee to review the matter.

Approve Increase in Salaries

The Anglicans approved an increase in minimum salaries that will guarantee $1,600 per year for married home missionaries and $1,800 for married clergymen, with a cost-of-living payment of $200 for retired clergymen and $100 for their widows. Archbishop Kingston, primate of all Canada, asked the church to urge upon the dominion, provincial and municipal governments the importance and urgency of meeting the housing shortage. "The lack of housing directly militates against the creation and development of homes and thereby undermines the true value which should be set upon human personality," he told the delegates.

Consider Proposals On Remarriage

The synod referred to its commission on marriage and divorce proposals that remarriage be allowed where a marriage has been declared null and void, and in the case of the innocent party to the divorce. The commission was instructed to consider the trends in Anglican thought throughout the world. Disapproval of the proposal to appoint a Canadian ambassador to the Vatican was voiced "because such appointment would constitute a breach of the principle of equality of all religious communions in their relations with the state which is essential to the preservation of harmony in Canada." The synod voted to continue its talks on reunion with the United Church of Canada. The reunion committee report said that some of the problems, such as the form of ministry, will have to be dealt with in the main by the United Church. In opening the General Synod the Archbishop of York urged the Canadian church not merely to resist but to advance against the twofold attack of secularism and communism. He termed communism "the atheistic communion" and described it as a greater threat

to Christianity than was Mohammedanism in the Middle Ages.

Catholic Group Calls for Political Labor Action

Political action on the Catholic labor front was advocated when the Canadian and Catholic Confederation met here recently. The representatives of its 90,000 members in the province of Quebec asked the provincial government to draft a labor code that would be acceptable to workers as well as to employers. The convention opposed compulsory military training for Canadians in times of peace. It asked for a distinctive national flag for Canada. One resolution opposed appeals to the Privy Council in London and demanded that "the Republic of Canada be proclaimed." Another asked for the adoption by this country of the "universal calendar." A Canadian ambassador to the Vatican was requested.

Scores Reliance of Communism On Dictatorial State

"The ethos of communism belongs to the cultural climate of this age," declared James S. Thomson, dean of the new faculty of divinity at McGill University, when he addressed alumni of the United Theological College last week. He said that communism "despairs of man as man and introduces a transcendent energy through the state, which in effect is a self-appointed and self-perpetuating dictatorship." Dr. Thomson pointed out that contemporary theology is not exempted from this general mood of frustration, and he stressed the need for "an ideology which is an ethology."

And So Forth

The General Assembly of the Presbyterian Church in Canada has appointed James Munro as associate secretary of the General Board of Missions, to work with William A. Cameron, whose recent resignation was not accepted. Mr. Munro won the Military Cross and bar as chaplain, and has been superintendent of western missions for two years.

Charles L. Cowan of Hamilton, Ont., was elected moderator of the Presbyterian General Assembly, and presided over its deliberations when it met in June at Kitchener.

Montreal presbytery of the United Church will be asked to raise $232,000 for the missionary and maintenance fund in 1950. A drive for funds will precede the celebration of the church's 25th anniversary next year.

Harold R. Bursey has left St. Andrew's United Church, St. Laurent, to go to the Methodist Church in Port Henry, N. Y., as minister.

David Scott and I. A. Montgomery have retired as associate ministers of the Knox Crescent and Kensington Presbyterian Church, Montreal. The new church for the combined congregations erected after Knox Crescent Church was destroyed by fire was opened last Sunday. Dr. Scott will return to his native Scotland.

Centenary United Church, Point St. Charles, which was gutted by fire last spring, will be rebuilt on the same site, making use of the standing walls.

Some 40,000 new homes were built in Canada during the first six months of 1949, an increase of 30 per cent over the previous year.

DeCourcy H. Rayner.

Chilean Hierarchy Near School Goal

Measure Requiring Courses It Approves, Passed by Senate, Clears Chamber of Deputies' Committee

Santiago, Chile, Sept. 26.—After prolonged debate, the committee on education of the national chamber of deputies (lower house) has approved by a close vote the measure passed by the senate requiring that classes on religion and morals be given in all educational institutions under the ministries of education, defense, justice, health and agriculture. Key to the intent of the proposal is the inclusion of these words: "the teaching matter to be approved by the Roman Catholic ecclesiastical authorities." As soon as the measure was introduced by a Roman Catholic senator in 1947, it launched a nationwide debate on the whole question of the separation of church and state, religious liberty and the intervention of the Roman Catholic Church in the nation's political life, an intervention resented by the majority of Chileans. Now that the proposal has finally been approved by the lower house's education committee, it will be placed on the agenda of the regular legislature which opens May 21, 1950.

Vote in Chamber of Deputies Sure to be Close

The whole matter has again become a burning question. Already the left-wing political parties, educational groups, secondary and university students and labor organizations are voicing in the press, over the radio and in public meetings their opposition to what they term a move by the Roman Catholic Church to regain the ground it has lost during the past 25 years of steady advance of progressive ideas in this country. The opponents contend that since the principle of separation and church holds, the new project violates the constitution and works against the nation's democratic ideals. It is still uncertain whether the measure will be approved by the chamber of deputies as a whole, since the 150 members are narrowly divided between conservative and progressive leanings. Some people predict that, whichever side wins, victory will be by the margin of one vote. Pres. Gonzalez Videla has assured deputies of his own Radical party that if the measure is approved by the chamber he will veto it. His attitude is producing alarm in Roman Catholic circles. The Evangelical churches in Chile have issued through the Evangelical Council a public declaration stating that the task of religious education should be left to the homes and the local churches. Their position has been welcomed by the nation's legal, journalistic, political and educational leaders. The battle will become acute next May. Meanwhile, Evangelical forces are preparing to face the situation by launching a strong public information crusade.

Communists Use Student Protest for Own Ends

Recently a peaceful demonstration staged by university students against an unwise raise in urban transportation fares author-

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ized by the government's transportation bureau was "captured" by Communist agitators and turned into a violent riot during which stones, knives and bullets were used. Three bystanders lost their lives. A number of buses were overturned and burned by the Communist mobs, which had long been waiting for such a strategic opportunity. Since Pres. Gonzalez was recovering from an illness at an out-of-town resort, Adm. Holger, minister of the interior, took over and ordered out the army to aid the police in suppressing disorders. When the president returned, he called an immediate cabinet meeting at which the transportation bureau's authorization to the private bus owners to raise fares was revoked. It is now a year since the Communist party was outlawed in Chile by special legislation requested by Pres. Gonzalez (formerly an outstanding pro-Communist) and approved by a majority of both houses of the legislature. Ever since then the Communists have been trying to creep into whatever significant movement they could influence, but until the student demonstration their efforts had been unsuccessful.

President Granted Special Powers

Pres. Gonzalez went on from his handling of the fare-raise situation to annul a number of other abusive raises in the gas and water services. Then he asked Congress to grant him for a period of six months special powers to "solve the critical situation created by the Communists on one hand and by selfish financial groups on the other." Both chambers immediately granted the requested powers, which enable the president to imprison or exile dangerous elements. One of the first non-Communist victims of this special legislation was the manager of the gas company, who had without legal authorization ordered a considerable raise in rates for gas for home use. He was sent under police auspices to a remote fishing port in the northern part of the country. A number of Communist leaders who were known for their permanent dedication to provoking disorders were scattered throughout the little towns of southern Chile. The Communists as a group have not, however, been weakened. They are back on the scene with the organization of a "peace committee" which has issued a call to Chileans to "adhere to this movement, which aims at the creation of a just world where equality may prevail." Its executive committee is composed of active Communists and a considerable number of fellow travelers.

Cardinal Intervenes in Student Strike

For the first time in its long history, the Catholic University of Santiago was faced recently by a strike. Students in the school of architecture protested a curriculum which they consider utterly inadequate for the present day. A prolonged debate between the two sides to the dispute went on in the press. Finally, with no peaceful settlement in sight, elderly Cardinal Caro intervened. The revolt was squelched, and students and teachers participated in a special mass and communion service at which the cardinal officiated.

And So Forth

Chile has long had a high mortality rate. However, in 1948 the figure was reduced to 17 per 1,000, as compared with 23 per 1,000 in 1940.

The American dollar, for a long time quoted at 30 Chilean pesos, has risen to 100 to 1. It is explained that the 5,000 or so Chilean Roman Catholics who will go to Rome for holy year festivities, beginning in November, will spend around $2,000 each, and that this fact has created a tremendous increase in the demand for American dollars.

Cardinal Caro has again made a public declaration against communism, warning Catholics that they must have nothing to do, directly or indirectly, with "this foreign Red sect."

Chile is advancing, though slowly, in the establishment of cooperatives. There are now 120 officially recognized producers' and consumers' cooperatives with a total of 145,000 members which benefit all together something like 412,000 persons. Capital represented is $3 million.

El Sembrador, the union bookstore maintained by Methodists and Presbyterians in Santiago, reports that it enjoyed a very good year in 1948. In spite of the uncertainty of the international exchange market, it was able to offer a number of fine religious books published in Buenos Aires and Mexico by the Committee on Cooperation in Latin America.

Minister of Education Mallet stated recently that Chile will have to spend $5 million to build the schools necessary to care for the 400,000 children for whom there is no room now in the nation's schools. In order to raise the funds, all persons owning property worth more than 500,000 pesos will be obliged to purchase shares offered by the "society for the building of school edifices."

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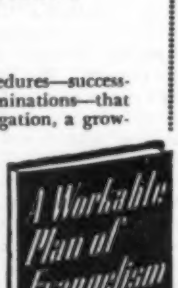

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Chicago Calm at Robeson Concert

Singer's Appearance Marked by Absence of Violence—Illinois Baptists, Disciples Make History

CHICAGO, Oct. 6.—Paul Robeson's recent visit to Chicago might be called a triumph for freedom of speech. There was no evidence of violence such as marked his appearance in Peekskill, N. Y. Robeson addressed 4,000 persons in Tabernacle Baptist Church in the heart of Chicago's Negro district. The crowd overflowed the church, but those massed outside were able to hear Robeson's songs and address over loudspeakers. The singer made one other appearance here, at Baker Union hall. However, the boards of two churches which had previously planned to schedule meetings for him canceled the arrangements before his arrival, and a group of Negro ministers met to issue a statement rejecting him as the voice of the Negro people in relation to communism. In his Chicago appearances Robeson seemed to have changed his tactics and to be trying to reinstate himself in the good graces of the Negro people. He soft-pedaled his Communist sympathies and contented himself with attacking Pres. Truman and Gov. Dewey for their failure to achieve any appreciable gains for civil rights.

Court Upholds Railroad's Segregation Policy

A federal district court on Sept. 21 declined to grant damages to Rosa Charles of Chicago, who was put off a train in Roanoke, Va., Feb. 7, 1944, after she refused to move from a "white" car to one reserved for Negroes. Mrs. Charles sued the Norfolk & Western railroad for $50,000, charging false arrest, malicious prosecution, assault and battery. She testified that after she was forcibly ejected from the train she was put in jail and fined $5. The jury rendered a decision in the railroad's favor despite the fact that Federal Judge Barnes ruled during the trial that the Virginia law which segregates Negroes on trains operating in that state is unconstitutional.

Illinois Baptists, Disciples Hold Joint Meetings

Illinois Baptists and Disciples of Christ made history when they held simultaneous state conventions, with some joint meetings, in Decatur the week of Sept. 25. Some 3,000 delegates attended the two meetings. Members of each group were heard to express surprise and gratification over the number of delegates, the quality of the program and other features of the convention of the opposite body. With one exception, opinions voiced concerning the joint venture were favorable. The exception occurred at a sparsely attended session of the Baptists, when a resolution was voted by approximately 180 to 80 saying that the Baptist state convention is not in favor of organic union, now or later. The Disciples were not formally notified of the action, so a great many of them were puzzled when Baptists stopped them on the street and apologized for what they felt was a hasty and ill considered action, taken at the last moment when it could not be reconsidered at this session.

Ceremony Observes Prayer Book Anniversary

At St. Luke's Episcopal Church, Evanston, Episcopalians of the Chicago area recently celebrated the 400th anniversary of the printing of the first English Book of Common Prayer. Some 200 Episcopal bishops from Europe and the eastern part of the United States, on their way to the Protestant Episcopal General Convention in San Francisco, participated. Leading in the ceremony were John C. H. How, primus of the Episcopal Church of Scotland, John W. C. Wand, bishop of London, and Bishop Wallace E. Conkling of Chicago. A thousand persons attended a luncheon honoring the visiting prelates. On Sept. 18 Bishop Conkling addressed the congregations of the 103 Episcopal churches in his diocese by radio to launch a one-day campaign to raise $600,000 for the extension of the church's ministry to students and of its welfare institutions. Charles Larrabee Street, rector of St. Christopher's Episcopal Church, Oak Park, and president of the Oak Park ministers' association, has been elected suffragan bishop of the Chicago diocese. He succeeds Bishop Edwin J. Randall, recently retired.

Press Campaign Against Vice Conditions

The series of articles which the *Chicago Daily News* has published in recent weeks revealing conditions of vice on the city's "skid row" and among narcotics rings continue to have reverberations. Mayor Kennelly has ordered an all-out police drive against what he terms a well organized and extensive narcotics ring, whose members are said to give marijuana to high school students or sell it to them at low rates until they become addicts and turn to more powerful drugs. In one police district alone, 184 arrests involving narcotics were made during August. Dr. Herman N. Bundesen, president of the city board of health, spent three days on "skid row" dressed as a bum to get an inside view of taverns in the district. As a result, 72 taverns and 37 restaurants have been closed for violations of health regulations. Dr. Bundesen, who employed a professional make-up artist to disguise him, says that he plans to repeat the visit later.

And So Forth

Many of the 7,000 displaced persons from Europe who have settled in Illinois attended "New Americans Day" held in their honor at the Chicago railroad fair. As chairman of Gov. Stevenson's displaced persons' commission, this correspondent welcomed them to the state.

Bethel Baptist Church near Collinsville, oldest church of the denomination in the state, is celebrating its 140th anniversary. It was founded by men who had left other churches because of their convictions against slavery.

C. Oscar Johnson, president of the Baptist World Alliance, was the speaker when the Interchurch Transportation Committee, which has its headquarters here, sponsored an observance at the railroad fair of "Church Transportation Day."

Matthew W. Clair, pastor of St. Mark's Methodist Church, was elected president of the Chicago Methodist ministers' association at its opening meeting Sept. 19. Dr.

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Clair is the first Negro to hold the position.

Chicago's phase of the United Evangelistic Advance was inaugurated by Prof. Elmer G. Homrighausen of Princeton Theological Seminary when he addressed the first union Protestant ministers' meeting of the year Sept. 25. VIRGIL E. LOWDER.

EPISCOPAL CONVENTION

(Continued from page 1238)

present canon should be considered against the background of the "doctrine of nullity" or of the so-called "doctrine of divorce." The church has been divided on this issue, some claiming that only conditions existing before a marriage can be the basis of receiving permission to be remarried in the church, while others claim that a divorce may be evidence that a Christian marriage did not truly exist. Amendments passed to strengthen the canon included the requirement that when a communicant has received permission in one diocese and desires to be married under the jurisdiction of another bishop, the evidence must be forwarded to the other bishop; that a "declaration of intention" to be signed by both parties be made mandatory; that not only may the clergy not remarry without an ecclesiastical judgment but the communicants may not be remarried outside the church—a ruling which is equivalent to "automatic excommunication."

Oppose Mixed Marriages

A strong statement warned members of the church against contracting marriages with Roman Catholics under the conditions imposed by modern Roman law. "We assert that in no circumstances should a member of this church give any understanding, as a condition of marriage, that the children should be brought up in the practice of another communion," it declared.

The administration of holy communion by intinction—dipping the bread in the wine—was authorized, with the bishop of a diocese having authority, although it was made clear that no one could be refused permission to drink from the common cup if he so desired. The method of intinction, which varies widely, is to be studied by the Standing Liturgical Commission during the triennium. Intinction has been a common practice for many years among those who accept the findings of medical science. The House of Bishops passed a resolution permitting a layman to administer the chalice at holy communion, but this was voted down by the House of Deputies.

Simultaneous Meetings

The work of the Woman's Auxiliary went along side by side with the General Convention. The great communion service for the presentation of the auxiliary's United Thank Offering was attended by about 7,000, with over 5,000 receiving communion at the hands of the missionary bishops. The amount of money raised during the past three years was $2 million, which will be spent primarily on women's work in the church. Mrs. Edward G. Lasar of Missouri is the new chairman of the auxiliary's national executive board. Laymen of the church met for several meetings under the chairmanship of Harvey Firestone. Featured speaker at their dinner was Frank G. Sibilia, barber who has advocated "vocational giving" as the great new form of stewardship in the church. During the middle weekend of the convention, 400 young people attended the National Youth Convention. Under the leadership of Philip Zabriskie, they passed various resolutions paralleling those of the convention.

Prior to the convention there were meetings of the Brotherhood of St. Andrew, the Eucharistic Congress with its emphasis on catholicity, and the National Council under the direction of Presiding Bishop Henry K. Sherrill. (Bishop Sherrill's favorite story during the convention was the misprint in a southern newspaper which described him as "the Rt. Rev. Henry K. *Spellman* of Boston.") During the convention the Episcopal Evangelical Fellowship, the Episcopal League for Social Action and many other groups held their meetings. Many of the best speeches were made at these sessions.

Outstanding guest at the convention was Cyril Foster Garbett, archbishop of York. In a brilliant address to the joint session, the archbishop described the Anglican communion with its self-governing and democratic churches as contrasted with the totalitarian church of Rome. This communion can be a real asset in the problem of reunion, he said, for it is both catholic and protestant. It "is not a compromise for the sake of peace, but comprehension for the sake of truth."

At the World Council mass meeting, Stephen C. Neill, associate general secretary of the World Council of Churches and assistant to the Archbishop of Canterbury, discussed the ideals and purposes of ecumenical Christianity. At the great service marking the 400th anniversary of the Prayer Book, John W. Suter, dean of the Washington Cathedral, and G. Ashton Oldham of Albany were the speakers.

The next meeting of the General Convention will be held in 1952, in Boston.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Roseanna McCoy (RKO) *Melodrama* exploiting famous Hatfield-McCoy mountain feud. How a boy from one clan and a girl from the other fall in love during temporary lull in hostilities, launch thereby bitter renewal of struggle, but because they persist in loyalty to each other eventually bring in new period of peace. Good direction, beautiful scenic backgrounds, realistic settings and handling which makes people real human beings rather than usual hillbilly stereotypes make film *worthy of more than passing respect.* M

Sword in the Desert (Univ.) *Melodrama.* Mercenary sea captain, caught up by chance in Palestine conflict with group of illegal immigrants he has transported, is unwilling participant as guerrillas stage daring raid to rescue leaders from British, finally throws his heart into their struggle. *Excellent as suspenseful, convincingly set melodrama.* But it oversimplifies Palestine struggle by extolling Jews as heroic defenders of their "homeland" against stuffy British persecutors, entirely ignoring presence of Arabs. M,Y

Under Capricorn (War.) *Drama* in pioneer Australia, where titled Irish lady wed to her family's former groom who suffered penal servitude for her own crime has become an alcoholic through efforts to quiet her guilty conscience. Her former nature aroused through efforts of foppish young fortune seeker from home, she at last redeems herself by sacrifice for her rather boorish husband. A talky historical romance, *florid, static,* passably interesting but unworthy of talents of cast and Director Hitchcock. People are cardboard figures rather than real men and women. M,Y

BEST CURRENT FILMS

For Family: Down to the Sea in Ships, The Great Dan Patch, The Green Promise, In the Good Old Summertime, It Happens Every Spring, Joison Sings Again, Little Women, Louisiana Story, Send Me Dear to My Heart, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: Alias Nick Beal, The Barkleys of Broadway, Champion, Command Decision, Edward My Son, Hamlet, Home of the Brave, Joan of Arc, Lost Boundaries, Monsieur Vincent, Mr. Belvedere Goes to College, The Quiet One, Quartet, The Red Shoes, The Set-Up, Symphonie Pastorale, Task Force, The Window. 10-19-49

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Seldom (if ever!) has The Christian Century received such immediate, such enthusiastic and such widespread response to an article as is coming in about Mary Elizabeth Sergent's article

WHY AREN'T THEY LIKE US?

which appeared in the October 5 issue. Listen:

The article in your October 5 issue of The Christian Century by Mary Elizabeth Sergent is one of the finest pieces of religious journalism I have ever seen. The insight is so penetrating and the presentation so effective that I am determined that every member of our congregation shall read it.

I am writing to ask if there is any possibility of getting reprints of this article, and if so, please consider this an order for 500 copies.

The Christian Century continues to be the most stimulating magazine that comes to my desk. REV. S. E. HOWIE.
Highland Presbyterian Church,
Fayetteville, N. C.

The story "Why Aren't They Like Us?" should be read by every young couple. There should be some way to give the story wide publicity. Could not it be reprinted in pamphlet form so that churches and parent-teacher associations could distribute copies broadcast?

GEORGE L. CHINDAHL.
Maitland, Fla.

I have just finished Mary Elizabeth Sergent's "Why Aren't They Like Us?" in your October 5 issue, and cannot resist writing to congratulate you and to ask if we might have reprints.

This is too good to keep from our parishioners. It hits so many nails on the head, that I should like to require my every constituent, especially young parents and parents of youth, to read it.

REV. WESLEY T. LOGAN.
First Methodist Church,
Northville, N. Y.

The article "Why Aren't They Like Us?" by Mary Elizabeth Sergent, certainly is a bell-ringer. While I was trying to ferret from my imagination something that would convince my people that the United Evangelistic Advance was vitally important, this article slipped into my attention. It is the most convincing statement that I have read and certainly is immediately understandable. Would it be possible for this to be reprinted for distribution to churches? If so, we will place an order for 600 copies immediately.

REV. ROYALD V. CALDWELL.
Faith United Church of Christ,
Chicago, Ill.

Congratulations on the superb article by Mary Elizabeth Sergent entitled "Why Aren't They Like Us?" which appears in the October 5th issue. How one might wish for every family in every church to read it! Are you going to have reprints of it? As a public service to Protestant Churches and Church Schools you should.

REV. CLAIR E. CARPENTER.
The Methodist Church,
White River Junction, Vt.

Congratulations on "Why Aren't They Like Us?" How about reprints? It has real meat! REV. WILLIAM P. COOKE.
Adena, Ohio.

Mary Sergent's "Why Aren't They Like Us?" deserves to be sown in thousands of homes. I'd like to have it if it can be reprinted in a pamphlet form.

PAUL W. BLOOMQUIST.
Sterling, Ill.

Mary Elizabeth Sergent's "Why Aren't They Like Us?" in the October 5th Century, is one of the best things of its kind I've seen. But I wonder how many Century readers are in the category of those who should read it?

Would it be possible to make available reprints which might be distributed discreetly among some of our well-meaning but non-effective constituents?

REV. IRVING A. MARSLAND, JR.
The Methodist Church,
Bedford Hills, N. Y.

In the October 5 issue of The Christian Century, just received, I read the very interesting article, "Why Aren't They Like Us?" by Mary Elizabeth Sergent. I am thinking of distributing copies of it among my membership and constituency.

Do you have reprints of the article? If so, what is the cost per hundred?

REV. OMER W. STANTON.
The Methodist Church,
White City, Kansas.

The story by Miss Mary Elizabeth Sergent, published in your issue of October 5, is a gem. I write to inquire whether you plan to make reprints of it available. If so, would you ship 300 copies to the First Presbyterian Church of Fulton, Missouri?

Is there any possibility of interesting the editor of the Reader's Digest in giving this story international circulation? Thanks again for printing it.

REV. STUART D. CURRIE.
First Presbyterian Church,
Fulton, Mo.

Three cheers for the article "Why Aren't They Like Us?" by Mary Elizabeth Sergent.

Can reprints of this article be made available for church distribution?

Gardena, Calif. ROY ISHIHARA.

That article of Miss Sergent's was just tops. Let us know when you have re-prints ready! REV. CHARLES BELL.
First Baptist Church,
Madison, Wis.

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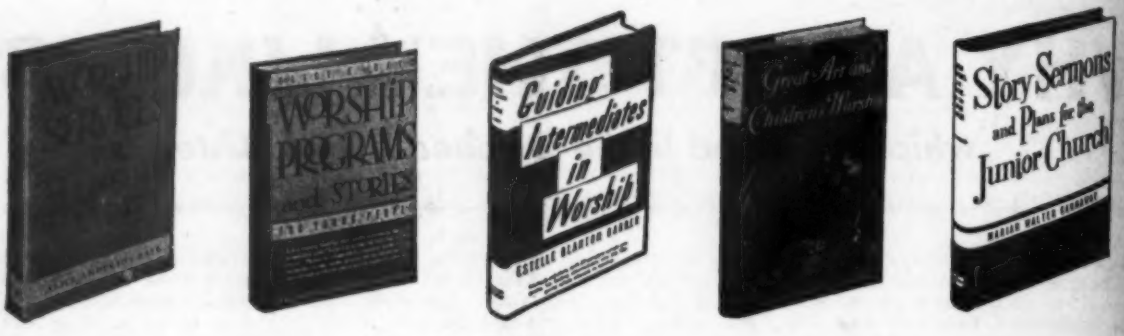
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